

REFORMED CHURCH MESSENGER

BOOK NUMBER

Willing Workers' Class of Blymire's Union Sunday School, Dallastown, Pa., the Rev. Lee J. Gable, pastor. (Blymire's Church, founded in 1758, is the Mother Church of that community. This active class is taught by Mrs. Ada Williams, center. Of the 32 young ladies in the class, 25 are in the picture.)



Freedom—and Books

When the tiring tasks are over,
And Night closes down on the Day—
I rest for a moment, weary;
But soon I slip away
On a great adventure, mayhap,
Doing things that I've longed to do;
Or visiting folk in far-off lands;
Or watching dreams come true. . . .
I shall never be poor, nor lonesome,
Though I lose my health and looks—
For God has given me freedom,
And man has given me BOOKS!

—Grace Harner Poffenberger.

Prayer for Grace

O Lord our God, grant us grace to desire
Thee with our whole heart; that so desir-
ing we may seek and find Thee; and so find-
ing Thee may love Thee; and loving Thee
may hate those sins from which Thou hast
redeemed us. Amen.

—Saint Anselm, d. 1109.

PHILADELPHIA, NOVEMBER 28, 1935

ONE BOOK A WEEK

THE FAITH OF JESUS

A good many volumes have appeared recently, in an effort to discover the meaning of Jesus for human life and living. Most of them are not Christological as that term has been used; that is to say, they are not speculative or philosophical. They treat the New Testament and the gospel in the light of Biblical and revelatory, rather than systematic, theology. Such a volume is *The Basic Beliefs of Jesus* by Bishop Paul B. Kern (The Cokesbury Press).

Like that of many other recent books, the message of this one is based upon a realistic view of the immediate state of our social order, and sets forth "the basic assumptions which condition" Jesus' universe "and determine the range and quality of His ideas, the force and power of His deeds."

Our present confusion is caused by the loss or dislocation of moral standards.

Jesus was not a philosopher, not a mere moralist, nor a religionist; "His contribution was a life" and "in the simple, easily discernible lines" of His life "we may discover the last word of reality for which our generation seeks." He will deliver us "from the temporary and the expedient" and thrust us "into the central stream of abiding, ageless realities." He is "the best portraiture of God which up to this time has been revealed to our human intelligence."

Personality is the "all-revealing as well as the all-inclusive attribute of God." "The universe exists for personal ends," and "the most valuable thing in the world is human personality." Therefore Jesus risked His success "upon the power of His personal influence on men"; He trusted His message to "personal witnesses rather than organizational machinery"; and He trusted "the acceptance of His truth to the response of the human spirit rather than to the authority and compulsion of tradition and dogma."

Indeed, the perils of our higher life are "the pressure of authoritarianism," "our indiscriminating enthusiasm for freedom," and a "modern emphasis upon the social gospel" which "has led to the disparage-

ment of the individual." "As we challenge boldly the un-Christian social order" we must summon "the spiritual resources latent in the average man."

Religion has been too slow in adjusting itself to scientific conclusions. (Some of the authors recently reviewed have appeared to take quite the opposite view.) Bishop Kern would explain the pessimism of such authors as a "divine discontent" which is "the yeast of God working as leaven in the lump of our social aspiration." We need to "guard against blind subservience to the past" but also equally beware of "accepting some of the new theology." In the last analysis "the secret of Christianity is not in its rationality but in its enthusiasm."

Much of our present "crisis theology" is untenable; "in our reaction against a too idealistic view of human nature we must not swing to the extreme Calvinistic sovereignty idea."

The conflict of today is between "realism and idealism," "the immediate and the ultimate," "the philosophy of secularism and the dream of a spiritual universe." In this encounter "men pay little heed to us" because "our deliverances are adjusted to a consideration of 'the world as it actually is' rather than as it ought to be." We not only discover God, but may have communion with Him. "The world must find God or lose its life."

Our thought of God is what determines our attitude to man. Jesus revealed the unity of the human race. "He becomes the Oversoul of humanity" in whom "our unities are apprehended." There is a "common stream of identity" and yet also "the sacred integrity of racial groups." Another "Christian principle is the inviolate rights of the individual," but as well that of "the enriching differences" within the "fundamental unity of humanity."

Like our authors whom I have recently reviewed, Bishop Kern admonishes us that "only as judgment begins at the house of God" and we become "chastened and humbled" may we unite humanity in love. Then we can realize human redemption through love, translated into "social action," and redeem mankind from an "essentially pa-

gan economic order," from selfish nationalisms, from wars.

In the closing chapters on Jesus and His relation to God, our author depreciates and deprecates Christology as it has been so currently conceived; distinctions drawn between "divinity" and "deity" and similar examples of "logomachy." We are getting into clearer atmosphere. Historical criticism and the use of scientific method have been useful, but have also led men astray. "Emphasis upon the ethical significance of Jesus" has diverted us from "His essential nature as Redeemer and Lord."

Liberalism has brought us much which is of "questionable validity." We have above all become man-centered, rather than God-centered. "The humanistic conception of Jesus robs Him of Power over men." Bishop Kerns interprets the "identity of purpose and will which we find in God and Christ." "The final verification of the absoluteness of Christ" is in "life and experience," and "the identification of Jesus with God" is "in the realm of goodness."

This volume is wholesomely, because optimistically, realistic, simple in its treatment of profound issues, and courageously prophetic in tone, because of its constant and prevailing note of faith, discriminate-ly conceived, in both God and man.

—Charles S. Macfarland.

Other Books this Week

"A MAN in CHRIST", by James S. Stewart, Harper and Bros. Scholarly but persuasive, another volume revealing the newer conception of Paul as an interpreter of Jesus.

"A WAY TO LIFE", by Ernest F. Tittle, Henry Holt and Co. A courageous, eloquent plea for social salvation, not through humanism, but by reliance on God.

"ADVENTURES FOR HAPPINESS", by S. Parkes Cadman, Macmillan. A real cure for pessimism through the evaluation of spiritual riches, leading to a happiness of the highest kind. Rich in illustrations from the author's wide reading.

—C. S. M.

World Fellowship

Addresses and Messages by Leading Spokesmen of all Faiths, Races, and Countries

(Edited by Charles F. Weller, General Executive of the World Fellowship of Faiths. New York: Liveright Pub. Corp., 1004 pages, \$3)

Reviewed by J. A. MACCALLUM

For any one who wishes to fortify himself with a conspectus of contemporary religion as interpreted by the more progressive leaders of all faiths, this volume is indispensable. Almost encyclopedic in scope, it is made up of the remarkable series of addresses given at meetings of the First International Congress of The World Fellowship of Faiths held in Chicago during "The Century of Progress," or Chicago's second World's Fair, together with supplemental meetings in New York. In all, eighty-three meetings were held and two hundred and forty-two addresses delivered by one hundred and ninety-nine spokesmen representing all the leading faiths, races, and countries, of the world.

The range of interest covered by this comprehensive group of thinkers is almost exhaustive. Not only do they deal with the *a priori* and theoretical aspects of reli-

gion but also with its practical applications. Hence there are discussions of such subjects as **World Unity**, by Sir Francis Younghusband; **Politics and Philosophy**, by John Dewey, Governor LaFollette, and Percy MacKaye, the dramatist; **Religion**, in its old and new forms, by Sir Wilfred Grenfell, William Ernest Hocking, Hu Shih, the Chinese philosopher, and Lynn Harold Hough; **Economics**, by Muriel Lester, the social worker, of London, Senator Brookhart, Charlotte Perkins Gilman; **Youth, Sex, and Race and Women**; **Technology**, by Secretary Wallace and a dozen others; **Peace and War**, **The International Situation**, and the message of **Gandhi** to the world. There is also an interesting section on **Mysticism**, in which the spokesmen of various esoteric groups bear their testimony with thorough-going sincerity and frankness.

These outstanding names are mentioned at random, with no thought of glossing over or doing injustice to a hundred others, each of whom is a notable leader in his own field and, in many instances, a national or international figure. It will be almost true to say that every Church is represented on the roster of the makers of this book. Even a casual examination of the volume indicates the underlying religious unity of all sincere men. Though so many creeds, nationalities, and cultures are represented, the thought of all comes to a focal point in what Dr. Douglas Horton, of Chicago, calls "religion as a universal imperative."

I know of no single volume, or even series of volumes, where the highest thought of our contemporary life is included within so narrow a compass. Every

(Continued on Page 25)

Vol. CIX, No. 1

PHILADELPHIA, PA., NOVEMBER 28, 1935

Whole Number 5447

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Evangelical and Reformed Church, the Rev. Paul S. Leinbach, D.D., president and executive secretary; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent as long as legally permitted, unless there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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All other communications should be addressed to 1505 RACE STREET, Philadelphia. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

HOW MANY BOOKS?

It is a truism that some men can digest and assimilate more books than others. One of our successful young pastors reminds us that Dr. George A. Buttrick remarked this Summer that "every minister ought to read 200 books each year." Dr. Buttrick himself reads 225, he says. And he is certainly a fine example, both as preacher and pastor. Our friend says that personally he feels inclined to agree with our Dr. Richards that "it is better to assimilate 12 good books than to try and muddle through 200."

Well, almost anybody will accept the view that assimilation is better than "muddling." But Dr. Wm. Lyon Phelps is an inspiring illustration of a man known to read over 400 books a year, who can tell you the contents of these books with simply amazing fidelity in detail. He reads rapidly, but surely he cannot properly be accused of "muddling through." Perhaps for most of us, however, there is reason to rejoice if we can master one good book a month. We should not be satisfied with less.

* * *

"I HAVE CHOSEN YOU"

Religion is too big a thing for us to choose. It must choose us. The sun shines and we are privileged to take it or leave it. The tides ebb and flow regardless of our choice. We may use the tides to launch and float our enterprises, but time and tide do not wait our personal inclinations and desires.

Our Lord said: "Ye have not chosen Me, but I have chosen you." None of His disciples was ever heard to say: "I have chosen Jesus of Nazareth as my Saviour. I think it was rather nice of me to give my support to Him. He cannot but be proud of the fact that I have selected Him as my Master." None of them spoke like that. There are too many "I's" in those statements for them to be apostolic.

Yet we of this modern age, I fear, often fall into this error which the Apostles happily escaped. Sometimes we appear to "shop around" for our religion, as if one might choose his religion as he shops for a suit of clothes or a new car. But after all, is it not for God to do the choosing? We are to be God's elect, not He ours.

We do not ordinarily choose our Country. It is too big

for that. Our Country surrounds us, overwhelms us, overpowers us, gathers us up into something bigger than ourselves. We say: "I am an American. I breathe her air of freedom. I feed on the fruit of her free institutions. I belong to her larger life and to her I owe my lasting allegiance."

When we have our minds on our choice we have our minds on ourselves, but when we have our minds on our *being chosen* we have our minds on Him who has chosen. "I have chosen you," says He who loves us. In that choice we are safe. In the light of that love we live as in the sunlight. In it we are glad as in the first warm breath of spring. Of it we drink as of the pure waters of a mountain brook.

Such love gathers us up into its largeness, fills us with gratitude, commands our loyalty, absorbs our time and talents, gives to our living the tone of triumphant certainty, and makes our Christian discipleship a joy forever.

He has chosen us! What a joy! What responsibility!

—ADDISON H. GROFF.

* * *

THE ENTHUSIAST AND THE DOUBTER

Talk About Being Thankful

"We ought always to be thankful," exclaimed the Enthusiast. "Think of the unearned blessings we enjoy! The earth is full of ores and oils. Our fields are fertile. Our waters are plentiful and clean. We have good food, good houses to shelter us, music to comfort and to exalt us, beauty to delight our eyes, friends we do not deserve,—but why go on?"

"We ought to be thankful, I agree." The Doubter was in a meditative mood. "It is a good thing to realize how little of all that we enjoy is the product of our own labors. We have millions of our forefathers to thank, and our contemporaries who labor to make ours the wealth of the world, and God who gives us the will to work and the gift of a thankful heart. Would you say that we should be thankful in adversity?"

"Yes," answered the Enthusiast. "When things go wrong, we can be thankful for courage and endurance, and for the vision that lures us on to the righting of the wrong."

"You know," mused the Doubter, "I often think that you

and I both have a one-sided, rather twisted philosophy of life. Most of the time we have enough to eat and to wear. Sorrow comes on occasion, perhaps many sorrows in succession, but then come years of joy, healing our wounds and bringing back the laughter and the light. But consider the thousands of people whose prevailing condition is want,—limiting, pinching, defeating want! How can they be thankful? The men of Israel had tongues filled with singing when they came back rejoicing from the long captivity of Babylon. But what of those men and women who are hemmed in by a captivity, that to them seems everlasting and hopeless! 'When will we get jobs?' they cry. 'When will the fear of want be driven from us? When will our streets be wide and beautiful, our friendships cleansed of the envies and hatreds of those who must fight for their bread like dogs?' What have we to say to them?"

"Ah, there you go again! Why must you disturb yourself endlessly about those who are denied the comforts and the culture that you possess? I have no doubt that the time will come when everybody will have enough to eat, and to spare. It is useless to trouble yourself about poverty and adversity. All you succeed in doing is to make your own soul miserable!"

The Doubter restrained his tongue with difficulty. Instead of the sharp words that thrust themselves into his mouth, he said, "If I must buy my happiness and my thankfulness by closing my eyes to the needs of my neighbors, if being religious means being joyful in the face of the sorrows of the world, singing while others are weeping, I fear you and I can't travel the same road. One of our poets has said, 'Whoever degrades another degrades me, and whatever is done or said returns at last to me. . . . Agonies are my changes of garments, I do not ask the wounded person how he feels, I myself become the wounded person.' Such identification of oneself with mankind is, to me, of the essence of religion. I can no more run away from these suffering, limited, imprisoned human beings, than I can run away from myself." —F. D. W.

* * *

"MERCY KILLINGS"

Every once in a while, like an eruption, there breaks out a hectic discussion of whether so-called "mercy killings" are justifiable in the sight of God and men. Perhaps the *Philadelphia Bulletin* has summed up in short form about all that needs to be said about it at this juncture, when so many are exploding sentimentally:

"What good comes of this discussion of the right of anyone deliberately to destroy human life, even if for the purpose of putting an end to useless suffering? Can anyone conceive the phrasing of a law adequate to define the responsibility involved in such an act and to guard it with such meticulous care that it would be safe against the possibilities of abuse or misuse? Many a person has prayed devoutly that some dear one be relieved by death from suffering that appeared to be without hope of other relief, and yet what one of all who have had that experience would have been willing, personally, to have been the agent of Death and deliberately have killed, even if it had been permitted by some statute?"

* * *

A GREAT TESTIMONY

Time takes its toll, and Sir Wilfred Grenfell, who has passed three score and ten, has been compelled to admit that he finds that he is "too old to undertake active work among his people in Labrador during the rigorous northern winter." Therefore, he and Lady Grenfell will make their headquarters this winter at the Deanery of Bryn Mawr College, while he undertakes to raise funds to continue the work that means so much to the humble fisher folk in that frozen land.

In a New York address, Dr. Grenfell gave such a splendid testimony that we feel impelled to pass it on as an inspiration to every reader of the MESSENGER. "Forty-three years among the people of Labrador has confirmed for me the belief that the first command, 'Thou shalt love,' would cure the ills of the 20th century, if only it were put into practice today," said Dr. Grenfell. "I have had my

happiness in life in doing things. When I am asked whether religion does any good these days, I like to think of the reply of the Queen in Lewis Carroll's 'Alice in Wonderland' to a questioning of her belief in the impossible. She said: 'I can believe three impossible things before breakfast.'

"Today we put religion on a pedestal where Christ did not intend it to be. Religion is a thing that makes a man of a man and a woman of a woman. It is a practice and not a belief. When one of my friends, a minister, journeyed to Kashmir, India, to establish there his post, he discovered he had first to take a course in agriculture to bring his people the Gospel. The people starved periodically and he saw his duty as a minister of religion to preach the message of God and of love by teaching the people to feed themselves. It has been the same with my people in Labrador."

Sir Wilfred gave a number of striking illustrations to show how science and religion have worked together in the interest of the people of Labrador, how the use of the airplane has saved life by making rapid travel possible in a region where distances are great and transportation slow, and how the people have been taught to grow and store the vegetables and foods necessary to give them the starches and vitamins that keep them from their former pitiful suffering. In conclusion, this great surgeon, who has spent himself so utterly in ministering to the poor and needy for Christ's sake, declared, "I have found that for many the service of Christ and the spirit of love make for the greatest experience. Progress is made by sacrifice and by doing things. The challenge of Christ is to do everything or nothing, to *take the big venture and to follow it*. We are the sons of God, and thus are given the power of saying yes or no. I advise your saying yes. I have felt the spirit of Christ moving in this world. I have found faith to be a challenge to my life. *Service to Christ is so simple, so venturesome and so much the only explanation of modern life, that I beg of you to consider you will make up your minds to take the venture.*"

Dr. Grenfell has tried it—and knows. The testimony of such a life is of incalculable value.

* * *

WHY THE ELDER BROTHER WOULD NOT GO TO CHURCH

"He was angry and would not go in." Luke 15:28.

Temper keeps many people from entering their Father's House as it did the Elder Brother. They are angry about something. Something somebody had said about them or they thought it had been said; something happened in the service, or the preacher stepped on their toes. Or something happened outside the Church in other circles and the Church suffers for it. Or they are just not going to worship in the same house where the returned prodigal is. And so they stay away. Anger, jealousy, a bitter feeling is burning them up. They just "can't take it" when the spotlight is turned upon one less worthy than they. Things very small, too small for a big, whole-hearted Christian love and unfaltering faith, are keeping the otherwise good-living Elder Brothers from their Father's House.—"DOUBLE A."

* * *

A ROMANCE OF WILD LIFE

For this reviewer, there is nobody else in this country who can write quite so interestingly about natural history or make all the creatures of field and forest so "fascinatingly alive" as our gallant friend, Dr. Archibald Rutledge, of Mercersburg. If you want to know the wonder and beauty of wild life, pictured by a master artist in words, don't miss the new book, *Wild Life of the South*, with its 80 short and memorable stories of the lives of beast and bird and reptiles as viewed in the swamps and woods and fields of a great South Carolina plantation by a nature-loving boy.

It is characteristic of the sympathy and abounding good will of the author that this rewarding book should be dedicated "to the memory of my dear comrade, Prince Alston," for Prince Alston was the son of the colored cook on the

old plantation and was the inseparable boyhood companion of Dr. Rutledge. As he says in his delightful way, "Before we were five years old, the same dog had bitten us, the same old goat had butted us, we had been thrown by the same pony, and my father had whipped us both for the same kind of mischief." From the first chapter on "How I Learned to Love the Night," down to the last, with its vivid description of the last night at the old home before leaving for school and college, this book is a treasure. The young people in your home will rejoice in it with you, and it ought to be read to those who are still too young to read it for themselves. With its wealth of information, it combines a wholesomeness and a gripping interest which are quite remarkable. (*Wild Life of the South*. 253 pp. \$1.75. Frederick A. Stokes Co., New York.)

* * *

SHOULD CHRISTIANS BOYCOTT THE MOVIES?

The recent efforts of the movie interests to have Sunday movies in cities and towns heretofore closed to Sunday movies resulted in a most interesting contest, with conquests on both sides.

In some towns where the opponents lost there was a feeling that the Christians should boycott the movies. Boycotting may not be a Christian act, but no Christian is under compulsion to attend the movies at any time, and every Christian has the right to refrain from attending movies if he chooses to do so.

If all those who voted against Sunday movies and lost, would not attend any movie for one year they would put a considerable dent in movie profits, for *profits* are the only thing the movie interests have in mind when working for the open Sunday.

The Christian is flatly confronted with the question of supporting a commercialized Sunday or opposing it. Undoubtedly many Church members voted for the movies where movies won out. But they did more than that. They opened the door more widely to a completely open Sunday for their town.

For if movies are permitted to make money on Sunday, why in all common sense and fairness should not the butcher, baker and candle-stick maker be permitted to make money on that day?

The legislation to permit movies to make money on Sunday was distinctly favored *class legislation*, and every merchant in an open Sunday town has a right to resent such class legislation by opening his business on Sunday after two P. M.

In a certain large city, where movies lost, a merchant said, "If the movies do business here on Sunday I shall do business also," and he meant it. Where the movies do business on Sunday the merchants have a right to do business if they choose to do so. Why keep the pool-room and dance-hall closed on Sunday? Do they not, also, "make business" and "provide entertainment" for men and women?

Some towns and cities may regret the day when they voted for Sunday movies, for Sunday movies are only the prelude to the opening of the saloons and beer gardens on Sunday. Don't deceive yourselves about that. The next great issue on Lord's Day observance will be fought with the brewers. And why shouldn't beer guzzlers clamor for an open beer Sunday? Why should the man or woman who cannot afford to belong to a club, where booze is sold all Sunday, be deprived of buying beer at a saloon? Yes, just why? Why should club members be favored with such a class law? It is absolutely unfair and unjust to permit by law one class of citizens to booze up on Sunday at a club and another class be forbidden to do so at a beer saloon.

Is there anyone who can tell us why this distinction should be drawn? Is it because it is believed club members would drink like "ladies and gentlemen" and the non-club members, or common herd, would drink like hogs and disgrace the community?

Yes, there is much more to follow where the Sunday movie won out. True it is that Pennsylvania has had certain cities where for years they have had the Sunday movies, and no such results have followed as are stated. Certainly not; the time is not at hand as yet. That time

will come when the greater part of the State is Sunday commercialized and other money-making interests make up their mind—as they will—that the movies have monopolized the Sunday business long enough and it is time for them to "get theirs." How long will Pennsylvania theatre owners stand for the movie open on Sunday and their houses closed? Well, if they know their business, they would not stand for it at all. They can give "ten reasons," just as puerile as the movies gave, for the opening of their theatres on Sunday, and some of them can put on just as putrid shows.

There is a word of credit to be said for some of the operators of movie-houses. Not all, by any means, favored the open Sunday. Those dependent on the producers—who wanted the open Sunday—for their pictures, were in a serious situation. They knew that if they openly opposed the Sunday movement the producers, if they cared to do so, could put them out of business. No movie house proprietor said that any of the movie corporations had directly or indirectly threatened such procedure, if they did not "go along;" but some stood in fear of it nevertheless. And knowing the movie corporations as we do, their fears, probably, had good foundation. —*Now and Then*.

* * *

A HAPPY HOME

HOME SHOULD BE THE HAPPIEST PLACE ON EARTH. It should develop in the child those seeds that will mature into splendid character—seeds of affection, unselfishness, complete trust in the love and wisdom of parents. In youth, a wise home life develops responsibility, frankness, complete understanding between the older and younger generations. In later life sympathy, tolerance, wisdom, are the fruits borne by the perfect home life.

EACH AGE HAS A DEBT TO THE OTHERS. Youth owes to age respect, affection, service: age owes to youth tolerance, sympathy, understanding: each owes the other frankness, complete candor. If these exist, then home is indeed "home, sweet home."

HISTORY HAS SHOWN, again and again, that in those nations where home life has been neglected or destroyed, national collapse has been the result. It was so in Sparta, which sought to create a race of supermen, and ended in dissolution. It was so in Rome, in the days of the Empire. It was thought then that home life sapped the strength of the nation, hindered national expansion, fettered independence. That was proved to be false. The strong nation depends on the strength of the individual character: and no life so fully develops the best in human character as the life of the true home.

* * * *

LOVERS MAKE A HOME, just as birds make a nest, and I think we all agree with the philosopher who said that "Of all blessings no gift equals the gentle, trusting, loving companionship of a good woman."

THE FAMILY CIRCLE should be a place where the stream of talk touches the events of the day in little eddies, flows on to greater themes, and then, perhaps, is lost in a silence that no one is willing to break.

TO LINGER AT THE DINNER-TABLE in pleasant speech, to exchange a good anecdote, is incomparably more pleasurable than to dash by blurred landscapes in a speeding motor-car.

* * * *

THIS THEME SUGGESTS that the old-time reading circle might be re-introduced into the home, where each member would take his part in reading aloud for the edification of the others. The results in mental culture and social enjoyment would be incalculable.

—GRENVILLE KLEISER.

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STOP! LOOK! LISTEN!

Again it is the MESSENGER's privilege to remind you that every book referred to in this or any other issue, which is not "out of print," can be secured from your own Board of Christian Education. Our genial friend and brother, Mr. George W. Waidner, the popular Book Man, is always

ready to serve you. Where can you find a helper in securing just the books you need who is more courteous or accommodating than he? If all our friends would remember this, it would be a great help to the work of our Church. Moreover, it gives us pleasure to invite these friends to a *Book Room which we believe compares favorably with any in this or any other American city*. If you doubt it, come and see. You owe it to yourself as a loyal member of your Church to visit your own building and see for yourself what we have here. It is here to serve you.

* * *

"GROUPS OF TEN"

Our London correspondent, Mr. Peet, tells of lunching with the Chinese Christian, General Chang Chih Chiang, who is director of the physical education department of the Nanking Government, and who has been visiting England in the course of his study of Western systems of physical education. It is the aim of General Chang to combine the the best in western systems with the best in the physical development methods of ancient China. He is a great believer in "a sound mind and a sound body," and feels that the mind and spirit of the leaders of China are suffering because of the weakness of the Chinese physique. Just as exercise is good for the body, General Chiang has growingly come to believe, during the past 20 years, that Christianity is best for man's higher nature. He has, therefore, taken a lead in what is known as the "Groups of Ten" movement. These little bands of Chinese Christians, whose aim, as the General said, is to bring first China and then the world to Christ, have five chief rules which might well be adopted by sincere Christians in America. Here they are: (1) Prayer and Bible reading every day under all circumstances; (2) taking physical exercises every day in leisure hours; (3) preaching the Gospel at least once a week; (4) keeping in touch with other people and bringing at least one person to Church every Sunday; (5) winning at least one person to Christ every year. How large a percentage of the members of *your* congregation measure up to the ideals of these Chinese Christians?

* * *

KINGDOM OF GOD PARABLES AND STORIES

By "NOW AND THEN"

A Little K. of G. Member

Little Robert, six years old, saw many strange things happening in the home: The best car, which he loved so much, disappeared; then the chauffeur disappeared; and later on the house-maid disappeared; the cook only remained. Then something still more strange happened: Daddy was home so much of the time. Robert liked that, for he had more time with Daddy, but he noticed that Daddy was not as cheerful as usual and he also noticed that Mother did not sing gaily any more unless he asked her to do so.

It was all very strange to little Robert, and sometimes he would sit quietly for a few moments and try to understand what it all meant. But pleasure was more important than thinking, and so he did not think very long about his problem.

But one night, as his mother was preparing him for bed, he noticed that his mother was very sad, and as he sat on her knee, he said, "Mother, where is the big car and where are the chauffeur and waitress, and why doesn't Daddy go to the office any more?"

And the mother explained in simple words why and how adversity had overtaken them, and how adversity had overtaken many people, and concluded by saying, "And so Daddy has no office to go to, and he has no job."

Robert looked silently for a long minute into his mother's eyes, then slipped from her knee, knelt at his bedside, folded his hands, bowed his head and prayed:

"Dear Lord, please get Daddy a job, and please, Lord, get jobs for all Daddies who do not have jobs. Amen." And little Robert could not understand why, after she had tucked him in bed and had kissed him good-night, she had tears in her eyes.

* * *

SUPPORTING UNIFYING WORK

Those who are not hopelessly blind, as well as deaf and dumb, will not be inclined to minimize the importance of the announcement made by Mr. John D. Rockefeller, Jr., with regard to his support henceforth of religious projects that are "chiefly interdenominational and non-denominational in character." When a man who has given so many millions to Baptist enterprises announces that "denominational emphasis is a divisive force in the progress of organized Christian work and an obstacle to the development of the spirit and life of Christ among men," it would be wise to stop, look and listen. There can be no doubt that Mr. Rockefeller has voiced a growing sentiment among thoughtful Christians who are facing the spiritual needs of this confused and wistful hour with open eyes. We are among those who believe that many forms of work both at home and abroad can best be fostered by denominational Boards and agencies, but we must make sure that the enterprises they conduct are not sectarian but unifying, and that they are carried on for the glory of God and the general welfare of the Kingdom and not chiefly to advance selfish or parochial interests. It is our joy to believe that on the whole this has been gloriously true of many of the undertakings of our own Church in this and other lands.

Meanwhile let us hope that the most useful co-operative agencies in the religious world, of which the Federal Council of the Churches of Christ in America is the supreme illustration, may profit greatly from such a statement of faith as that given by that conscientious Christian steward, Mr. Rockefeller.

The Thoughts of Justus Timberline

The Man Who Hoes on Sunday

For the Saturday-Sabbath people I have a deal of respect. They believe something pretty definite, and, taking the way American life is organized, they pay a bigger price for their Saturday than most of us do for our Sunday.

But did you hear of that Saturdian who worked in his garden every Sunday, to annoy his neighbors, and never touched a hoe the rest of the week?

He's not really a Saturday believer. He's a parable.

In our town he has no lack of companions. They all observe Sunday, according to their several ways, but they are brothers of this brother, because, whatever their belief, they are just religious enough to irritate the rest of us.

One chap I know has not been to prayer meeting in five years. But in our men's Bible class he is forever insisting that if

we prayed more over our Bible study we would all come over to his special doctrine. (Never mind what it is; look in your own Church!)

Lately the men of our town who peddle queer economic or social or political doctrines are enjoying themselves and pestering inoffensive citizens.



One of them, who had deposited in bank the money he got when he sold his cow, just a week before the bank closed, can tell you what Roosevelt should have done in March, 1933.

Another, who is about as hard to get along with as a neighbor can be, is an ardent advocate of the League of Nations, and is forever denouncing the people that oppose it. (I'm still for it, myself, in spite of living nearer to him than I like!)

But our prize specimen is a brother who has no use for anything in the Church School but the lesson leaf (which, by the way, he seems to prefer to the Bible in class time), and who is pointedly opposed to all that goes by the name of religious education.

He says the Bible is all we need, and all our children need.

Well, I'll say he's not completely inconsistent. He did once give his boy Charlie

a quarter for memorizing the twenty-third Psalm, and little Ella got a new dress (seventy-five cents), for reciting the Beatitudes and the Lord's Prayer.

But that's all the religious education he's given his children, so far as I can see; just enough to illustrate his belief, but not near enough to prove it.

I hope my Saturday-Sabbath friends won't take offense from my reference to one of their less admirable co-believers. He's not a good specimen of them, but his likeness to a lot of us Sunday believers is more noticeable than pleasant.

Questions to Us of the Pew

My expressions of interest in the preachers of our town have sometimes been thought a little brash; why should a sinner-in-the-pew think he knows so much about the stander-in-the-pulpit?

It's not knowledge that I profess; it's what Kipling called "a satiable curiosity." I don't know; but I want to know.

Anyway, here's where I stand back and let preachers speak. A group of Episcopalian ministers in Rhode Island meets monthly to hear a sermon, and then to give it friendly but pointed criticism.

The group adopted, so says **The Living Church**, a series of eighteen questions for judging the worth of a sermon. I quote them here, first admitting that I'm not sure what "sense of theater" is, though my guess is it means appeal to the imagination.

I. Of the Preacher

1. Could you hear him?
2. Did he speak as one under a spiritual compulsion?
3. Was he entirely dignified, yet without pomposity?
4. Did he exhibit distracting mannerisms that drew undue attention to himself?

5. Did he have a necessary "sense of theater"?

6. Did he seem to like us all?

II. Of the Sermon

7. Did it exhibit a supreme concern for God?

8. Had it a note of dignified and sane authority?

9. Did it teach the mind of the Church, or merely the peculiar tenets of the preacher?

10. Did it show a true concern for the people?

11. Did it fill any real need of the actual congregation?

12. Had it unity of thought and mood?

13. Was the outline perfectly clear and coherent?

14. Was there too much material or too little?

15. Did it follow sound pedagogy, moving from contact (*placere*) to instruction (*docere*) to result (*movere*)?

16. Had it distinction of style?

17. Did it end incisively?

18. Was it a bore?

I asked my pastor if he thought these questions would be likely to bother him.

"They surely would," he said, "but that's one reason I'd be glad to have my laymen, not a bunch of preachers, ask them. They couldn't do it without a lot more than average attention to the sermon!"

A Poor Argument for Hell Fire

A man once taught me that proving one thing by another is a dangerous thing. Since then I've tried to let things—especially things religious—prove themselves.

He believed in hell fire, as many do still—the kind of fire that would burn a log as well as a man. I didn't object to his belief, though I couldn't share it. What fussed me was the evidence he offered.

He began by saying that, in the Bible and elsewhere a writer or speaker never shifts from the figurative to the literal in

the same passage. That's so; anyway users of correct speech don't.

Well, then he quoted that familiar and terribly true saying of Jesus: "If thy right hand offend thee, cut it off, for it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched."

"You see," he said, "the Master was talking about a literal hand, and so He must have been talking about a literal fire!"

Oh, was He? I said to myself; and I saw right away that it couldn't be so. Hands do not sin, but their owners; and so the brother's whole argument toppled over. No literal hand; no literal fire. And I came away knowing that he had proved too much.

Well, what of it? Just this, that this is a day when men a lot smarter than he was still think you can blame sin, suffering and folly on hands, systems, forms of government, custom and all that.

They say, What are we to do? We are in the grip of this soulless and pitiless scheme of things. The system is the sinner, not us.

And, every time, I think of the hand that "offended." I remember asking myself, at the time, What was back of the hand? What force moved its muscles? What impulse traveled along its nerves? What brain gave it orders? And what was back of the brain?

It won't do, brothers all. We are in the entanglements of many unholy forces. But let's not say we can't help doing all that we say they make us do.

Resistance is hard; sometimes awfully hard. But there's something more awful. It's the notion that these forces are actually our masters.

For, if they are, then this world we live in is a prison house.

Compared with believing that, belief in literal hell fire would be no trouble at all.

BOOK NUMBER, MESSAGES

POISON FOR SALE!

Dr. Archibald Rutledge

If any one came to you and asked you what you would give him for poisoning your family, especially your children, you would certainly think that you were dealing with either a criminal or a madman. Yet the writers of many books and of many magazine contributions, and the purveyors of these wares, offer to us and to our families daily the deadliest kind of poison. Physical poisons are bad enough, for they may terminate life; but mental and spiritual poisons are far worse. They destroy ideals and moral standards; they make life cheap and mean; they seek to undermine the noblest affirmations of the human heart.

About a year ago the Churches of America made a concerted drive against immoral moving pictures; and this militant protest was productive of some good. Yet I think that a great deal still in the pictures is degrading. Much more damage, however, is probably being done by the pulp magazines, the creampuff novels, the stories of crime, lust, fraud, and easy morality. We have writers who tell us that we live in a "brave new world," a world in which moral principles are apparently outmoded. Life is pictured to us as a futile, sterile, and sophisticated affair.

Being a very simple and rustic person, and living very close to nature, I cannot discover that anything has changed, or that anything ever will change the mighty laws of the universe, which appear to be

in sympathy with human morality. People still reap what they sow. I find no substitutes anywhere for the great qualities of gentleness, integrity, faith, long suffering, goodness. This new world of which these mountebanks of literature tell us, exists, if it exists at all, for the sole purpose of excusing immorality. Practically every new religion and new philosophy is a spurious attempt to teach men how they can sin and be happy. It cannot be done because God has said, "Thou shalt not." If any one believes that moral principles are subject to change, let him study the career of any man or woman without moral standards. Disillusion and disaster inevitably overtake such a human being.

Since what we read helps to determine both our present characters and our far destinies, I believe that all good Christians should begin a most earnest protest to both publishers and booksellers not to be disseminators of the literary products of common and vulgar souls. John Milton said that in order to be a great writer, one must first be a great man. In our age it is sadly true that often, to be a popular writer, one must have a tawdry spirit. Our hearts yearn for beauty, for truth, for human tenderness. And yet they are being constantly offered, under the guise of literature, spiritual arsenic and strychnine. It may be safely said that if a writer has to resort to the indelicate in order to be interesting, he really has nothing for humanity except the contribution of a tainted soul. A writer without reticence and

without refinement is a public enemy of the most insidious, and therefore the most dangerous, type. Time, of course, will swiftly bury his offensive thoughts; but they would perish more swiftly if we would condemn them by not reading them. Whoever reads trash is feeding his immortal soul on husks that no swine would eat; is dimming the delicate perception of his spirit; is beginning to hold fast to that which is evil.

Mercersburg, Pa.

SOME THOUGHTS ON READING

Prof. Allen G. Wehrli

In a world like ours it is quite necessary for us to read. This is true because our complicated life is so full of noises that jostle and shove us about and claim our thoughts and attentions for all kinds of contradictory interests. Soon we find out that the significant voices, which really have something valuable to tell us, do not shout raucously, nor raise a din to attract our attention. They are calm and thoughtful and very often too far away to be physically heard at all. Thus we learn, like Elijah did at Horeb, that real guidance for our living does not usually come to us in the spectacular sweep and roar of wind or fire nor in the convulsive rumbles and clatters which encompass our lives like an earthquake. Often and sometimes only the still small voice can bring our shattered spirits back to centre and furnish our lives with new direction. In our day this has largely become the function of the written page; the book, the

article and periodical, the regular visitor to our homes.

Yet unless people choose what they read they will merely pick up, browse about in all the rubbish that is thrust toward them from every side. And the motive for thrusting even reading matter at folks usually has little to do with what is good for them. In fact the raucous voices of our world have also taken kindly to print, the better to foist their influences and mainly their wares upon us. Thus cheap literature with every attention—getting device, from mere noise to gaudy colors, lurid advertisement and tabloid display seeks, in return for our shekels, to give us not what we need but what we will fall for. It is but natural that your Church paper should be interested in helping you choose.

Webster Groves, Mo.

BOOKS THAT CAN WAIT

Dr. Karl J. Ernst

In the preface to his first book, a friend of mine wrote, "This book can wait." The bulk of books can't wait. They are written to be sold quickly—and to be resold by you if you can find a buyer. A very few books each year are written to be read—and reread—again and again. They grow on you with each reading. You enjoy not only the stimulus of the first reading, but you discover new and hitherto hidden lights and sparkles. In fact, a book which it not worth reading twice, or even three times or five times, is not worth reading once. In this treasure hunt, observe the rules of the game. First, resist the temptation, "Just out." "Just off the press" means just that and nothing more. If the book is good, it "can wait." If worst comes to worst, you may have to wait for the second printing. Failure may mean an incipient stage of Readers' Cynicism, a serious disease. Do not buy "blind." There are book reviews, are there not? To be sure, you cannot trust every reviewer and not one of them all the time, and some of them not at all. There are reviewers who are afraid they may hurt the author's feelings and who make the reader pay through his nose. But it is good policy to read a number of reviews before investing. And in passing, if you read a good thorough criticism, not just supercilious "smarter than thou" criticism, but honest to goodness "damnation criticism," put that book down as worth your while. It must have some spunk to it.

Never buy a book with which you agree unless it reproduces your thoughts in classic style. That's the only reason for investing in that kind of a book. . . . The rest of your books should be books with which you do not agree. They ought to be your friendly partners in discussing the question at stake. But make them talk to you. Beware of soliloquous writers!

There's zest in hunting for such books, and your library will be the happiest place with friends, friends, friends just waiting for you to come home. What a story such a library could tell!

Let me give you a sample of what I mean: *Beyond Fundamentalism and Modernism*, Richards; *What is Faith?*, Machen; *A Christian Manifesto*, Lewis; *Quest of the Ages*, Hayden, or *Man and Ideals*, Otto (Max); *Realistic Theology*, Horton.

Plymouth, Wis.

BROOKS IN BOOKS

Harold E. Ditzler

Shakespeare speaks of finding "Books in running brooks" and "Sermons in stones." Conversely, the statements are also true. There are known instances when stones have been found in sermons (and in books); while the words books and brooks are here interchangeable, for alike they: (1) Stimulate the imagination, (2) Lead to deeper experiences, and (3) Are life-giving to the point of stagnation.

It is as important to make books live, as to arrest nature or life and turn them into books. Therefore, whether we find

books in brooks or vice versa, we are in either case looking through two telescopes to truth. Both should stimulate the imagination and save us from ourselves. Alike, they connect the past with the present and the present with the future; and show us oft-times how the streams of life are related and polluted, or as the facts may be, purified.

Follow a brook to its journey's end and it will lead you to the deep sea, where it carries ocean-going vessels on its back. Likewise, follow the stream of literature in good books and some day you will discover yourself bearing loads you never dreamt possible. That's what happened to Dr. F. W. Norwood of the City Temple, London. Little did he dream (or anyone else), that this "every-day" preacher from Australia, leaving for a war in Europe, would find his way into this world famous Church. One Sunday, the unknown Norwood, while staying in a London hotel was called upon to take the place of the Temple's guest preacher, who had become suddenly ill. The Church at the time was without a minister and the stranger acquitted himself so well, that he was asked to supply the following Sunday and the next; until he received and accepted a call. The position acquired, how should he hold it? The answer came through GOOD BOOKS. He is today the best read clergyman in Great Britain. To him, these books were but brooks which carried him out into everyday life, where he bathes the feet of real people. Only today, I received a "Church Messenger" from Liverpool where recently Dr. Norwood preached in a friend's Church. An editorial describing the same, speaks of his "two inspiring sermons conceived on a large scale and delivered with that measured and steady eloquence of speech and that maturity of thought which we have come to associate with this distinguished minister. His utterances have the mark of authority and his hearers are conscious that they are listening to one whose experience of life is wide and deep and who has a definite message for men and women of our time." There are brooks in books which lead on to deeper experiences.

Our closing thought is that books like brooks are only Life-Giving to the point of stagnation. There is such a point in literature, although Dr. Norwood seems to avoid or to absorb it. This gift is not given to all. It is possible for boys and girls as well as ministers to read too much, but what they read can never be too carefully selected. Our Church is not without its share of those who suffer from literary indigestion, brought on either by over-consumption or by a poor diet. However, our biggest problem is perhaps the fact that multitudes of Church people have never felt thirsty enough for knowledge and for life, to come to the Brooks and drink.

Lock Haven, Pa.

SHALL THE READING LAMP PASS ON?

J. R. C. Haas

"Give me liberty or give me death!" said Patrick Henry as he flung down the gauntlet to the British King. "Give me Liberty or give me Life!" says the American reader as he lays his money on the magazine counter. If I were to "Judge," I'd say it is a "True Story" that the "American" people are voracious readers.

Our living rooms are adorned with easy chairs and pretty lamps that cast an attractive glow. We used to call them "reading lamps,"—but now they are sold as "bridge lamps," "floor lamps," "table lamps"—anything but a reading lamp. Of course, we read by their light, but what light reading it is! Poetry, the classics, biography—the unfolding of great minds of the past, seem to have little appeal today. Is the reading lamp passing out of our homes? Are we living too fast to do any serious reading?

Why not put yourself on a mental diet?

Books are rich in mental vitamins. People who absorb good books have a certain breadth of view and energy of spirit that is most wholesome. Lincoln became great because he read avidly every book that came into his hands. When his opportunity for service came, he was ready, fortified by the knowledge gleaned from vast reading. You will be a better clerk, if you read; you will be a better stenographer, if you read; you will be a better salesman, if you read—no, wait a moment, if you read good things!

Great books of the world preserve and interpret for us the life of the world. You can sit in the quiet of your living room and by the light of your reading lamp make your leisurely way around the world with a good book of travel. With a biography you can relive the life of some outstanding characters in the world's history and under the light of your reading lamp get a new impetus for your own life. As you read your mind absorbs vital elements. They become a part of you. And remember this, no man can rob you of that which takes its abode in your mind. Best of all, your neighbor can read the same book and, without despoiling its worth, derive as much therefrom as you. Cultivate the companionship of good books. Somehow, somewhere, press in enough time to sit beneath your reading lamp with a good book for company.

Wheeling, W. Va.

A SUBSTITUTE FOR CENSORSHIP

Dr. Paul M. Limbert

For a vivid portrayal of the need of guarding what is taken into the mind one may go as far back as Plato:

"And what, Socrates, is the food of the soul?"

Surely, I said, knowledge is the food of the soul; and we must take care, my friend, that the Sophist does not deceive us when he praises what he sells, like the dealers wholesale or retail who sell the food of the body; for they praise indiscriminately all their goods, without knowing what are really beneficial or hurtful. In like manner those who carry about the wares of knowledge, and make the round of the cities, and sell or retail them to any customer who is in want of them, praise them all alike; though I should not wonder, O my friend, if many of them were really ignorant of their effect upon the soul; and their customers equally ignorant, unless he who buys of them happens to be a physician of the soul. If, therefore, you have understanding of what is good and evil, you may safely buy knowledge of Protagoras or of any one; but if not, then, O my friend, pause and do not hazard your dearest interests at a game of chance."

What a commentary this might still be on the average bookseller or newspaper dealer who, since his chief concern is profitable sales, "praises them all alike!" In moments of weakness Protestant leaders may long for an Index Expurgatorius to protect the laity from unwholesome "food for the soul." The only alternative to censorship is painstaking education to develop the capacity to discriminate. Somewhere in our program of religious education in home and Church School a place must be reserved for dealing with the problems of what and how to read.

In seeking to develop the power of discrimination the alert parent or teacher will set goals like these: (1) To distinguish between solid and light reading materials, so that a major proportion of one's limited time for reading may be spent in that which will stimulate thought and develop insight. An increasing number of books, both as fiction and in essay form, are being written to deal with critical social and intellectual problems of our day. In the light of the anemic character of much of the thinking that is current today, it is fatal to try to live on a diet of "funnies" and "thrillers." (2) Within the realm of light reading, which has a right-

ful place as a minor part of the intellectual regimen, to distinguish that which gives wholesome enjoyment from the cheap wares that weaken the moral fibre. (3) To adapt a reading program to the needs and maturity of the individual. We do not want to shield young people from seeing life realistically nor from grappling with the basic problems of existence, but neither do we want to give too strong meat to babes. Fortunate is the parent, teacher, or pastor who has gained the confidence of those who look to him for guidance so that frequently they will come to him saying, "What shall we read?"

New York City.

LITERATURE — THE THOUGHT OF THINKING SOULS

Harry G. Yaggi

I appreciate this opportunity to write an article for the "Reformed Church Messenger's" family, and especially so, because we are thinking of good books and wholesome literature. You realize that good books are the by-product of good authors. Therefore, I would say that "authors may be divided into falling stars, planets, and fixed stars. The first have a much longer duration; but the third are unchangeable, possess their own light and work for all time" (Arthur Schopenhauer).

"Literature is the Thought of thinking Souls" (Thomas Carlyle). Reading matter picked with that idea in mind, will be found profitable, entertaining and lasting. "The Thought of thinking Souls"—I can understand why Francis Bacon says "some books are to be tasted, others to be swallowed, and some few to be chewed and digested." In other words, the books that are of so little value are mere words while those that live and throb are "the Thoughts of thinking Souls." You want eternal values and not mundane values, and this issue as a friend and adviser, will lead you to those ultimate values that are the by-products of "thinking Souls."

"A blessed companion is a book — a book that, fitly chosen," as Douglas Jerrold said, "is a life-long friend." Here are a few of my friends—"Unfinished Cathedral," by T. S. Stribbling; "What We Live By," by Ernest Dimmet; "Jonathan Edwards," by Arthur Cushman McGiffert, Jr.; "Prayer," by Mano Puglisi; "Out of My Life and Thought," by Albert Schweitzer; "The Life of Cardinal Mercier," by John Gade—and on and on I could go.

There are good and bad books, so check thoughtfully your books. Let me remind you of the little story of the man who had a canary. He wished to have an outstanding canary with fine quality and note range. Therefore, he placed the canary in a high tree—now this tree was the roosting place of a flock of English Sparrows. After a month he brought the canary down, believing that its association with the lovely birds of heaven, its music would be surpassing. Lo and behold the canary only chirped. Friends, beware of placing your minds among the sparrows of literature. Schopenhauer put it bluntly: "If a man wants to read good books, he must make a point of avoiding bad ones; for life is short, and time and energy limited."

Frostburg, Md.

A READER'S GUIDE

Paul W. Yoh

As a pastor keenly interested in the cultural development of his people as well as interested in distinctly spiritual guidance I wish to use this space to commend to all who read the 1935-1936 Reading Course List issued and sponsored by the Woman's Missionary Societies of our United Church. Here is a reader's guide that is deserving of larger usefulness. The service it is rendering to an increasing number of members of missionary groups can very well be utilized by individuals not so connected, but who "need help to clear the way through print as much as through traffic."

The average reader does not care to choose books by the very doubtful method of consulting the opinions of those who may be called professional book reviewers. Too often such reviewers have one eye on sales and the other eye on nice if not extravagant expressions. Obviously only a few books in each field of one's interests are of real worth. And while the Reading Course List does have a missionary axe to grind, it will be found of value to sharpen the intellect in many other directions and to give a keener appreciation of life's fundamental issues. If you are one of the vast number of readers who seek a reliable guide, the above suggestion has merit.

At a Classical Missionary Conference the secretary of literature reported that the person receiving the highest number of credits in the reading course was an unemployed gentleman. You doubtless, as he, are not concerned about credits, but even a partial following of such a list of books throughout the year would be all to your credit.

Milton, Pa.

PAUL'S ADVICE

Howard Schley Fox

"Give attention to reading." These words spoken in the first century are truly applicable today. They are noble words with a meaning that is far reaching.

Attend me here, attend me there, is the call that comes to man constantly. With so much to read, what shall one read. "What do you read, my lord?" says Polonius, and Hamlet answers, "Words, words, words." That is a fair description of a great deal of reading in a world which someone has described as "a blur of printed paper." There is a grave danger unless we are alert that much that is good will be crowded out. The best will give way to the second best. That is why Paul's advice is timely.

Careful discrimination brings to the soul of man invaluable results. It spells information. We want the facts. We must know. We read for the sake of efficiency in our daily work. Any man, to be an adept, must read the specialists along his line of work. It satisfies in a most wholesome manner the craving for pleasure. A man ought to have some books that are to him a wellspring of enjoyment. It brings him in touch with the prophets, the poets, the thinkers, the great personalities who blazed a pathway for civilization and education and religion—these are the intellectual storage batteries to which we keep coming that we may be charged from their undying energy. Well did Elizabeth Browning say, "No man can be called friendless when he has God and the companionship of good books." Above all it helps him to find and feel the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Gettysburg, Pa.

A GUIDE TO BOOKS

Dobbs F. Ehlman

The benefits derived from reading our Church paper are many, and one of the greatest is assistance in locating the most important books which continuously come from the press. The number of publications is so great that we are in need of the numerous book reviews appearing in the "Messenger" during the year. Dr. Charles S. Macfarland's section on "One Book A Week" is always helpful; indeed, for any one who is in the habit of buying a few of the best contemporary publications, its value totals more than the subscription rate for the entire paper. The purchaser of books saves money and time by this guide to the important books, and, on the other hand, when we do not desire to buy a book, we get a splendid survey of its substance which is a good substitute for reading the book itself. Thus, in addition to the annual Book Number issued by the "Messenger", we would acknowledge the fact that a similar fine service is being rendered each week.

Many books published in these days, and especially in the department of fiction, are based on an unprofitable notion concerning the worth and dignity of a human being. Man is too often regarded as a kind of noble savage, or possibly as a helpless victim constituted of biological urges and psychological traits over which he can have no great control. This earthly nature is considered as enough. It must be enough according to this primitive naturalism because there is no God in the domain of life. "There is nothing save opinion, and opinion be damned," is the raucous shout of this impressionistic school of thought and sentiment. Life is made a confused mosaic of conflicting details. In the thought of Walt Whitman it is a desire to turn and live with the animals because they are so placid and self-contained.

Apart from the novel, we find that in much philosophical literature, ethics is often treated as just a study in racial customs. The good life is said to be a very relative matter, depending on the kind of moral customs existing in the community. The study of morals reverts into a calm survey of various moralities. Now, in the light of God, ethics and morality are far more than a descriptive survey of cultural traits and customs. It is rather a search for norms, for ideal standards by which to evaluate human conduct.

In finding a way of life which is different from that proclaimed by the crowd mind of our age, the Christian layman, minister, and teacher can get great help by a careful reading of his Church paper and at least a few of the books recommended by it. We thank our Editor for his thoughtful ministry in this matter.

Indianapolis, Ind.

FOR A TIME OF CONFUSION

Melville Hugh Way

One needs not to be told that these are days of confusion. We are questioning many of the old theories in the fields of politics, economics and social science, and this questioning has entered too, into the field of theology and religion. This questioning, and the advocacy of so many novel theories in so many different fields being so widespread, has brought about a state of confusion in the minds of a great many people today. We are not sure of anything really. Preachers who enter into a discussion of social questions are sometimes told to "stick to the Gospel," and even those who listen attentively to the prophetic voices of the day often question whether they are hearing the voice of God or the vain mutterings of a rattle-brained social theorist.

The reason for this confusion in sociology, politics and economics, and probably in religion too, lies in part in the confusion in the minds of the leaders in these various fields of thought and action. But principally the fault lies in the lack of background in the minds of the rank and file citizen and Christian. Most of us do not know, really, the true principles upon which a Christian civilization must be based, nor do most of us know, in the sense that we would be able to define, just what the distinctive teachings of Jesus are. Of course, we know that He "went about doing good" and that He taught honesty and purity and kindness, and we know that He wants us to pray as He did. But some have found that Christianity is not quite so simple and easy as this, and some have come to the conclusion that it is in large measure this indefiniteness of definition that has led to the confusion which exists in the modern mind so generally today.

How shall we clear up this haziness? Gilbert K. Chesterton has solved the problem for himself in religious matters by joining the Roman Catholic Church, on the theory that it is a Church "of authority." The Church tells him what to believe and what to do and he simply does

not question its authority to do so. Most of us of Protestant forebears are unable to accept this solution.

There remains at least two other methods which we may use. First, the lecture and discussion method; and second, the reading of books. Certainly great good can come from the first of these methods, and it has its place both in the secular and religious life. However, many

of us are apt to take the other side just for the sake of argument and oftentimes we come to believe that for which we argue. But the reading of books is different. Here the personality of the writer is not present either to influence us to agree or to vex us into disagreement. We have only the facts and the argument in cold type. In addition, we have not the spur-of-the-moment-thinking which is like-

ly in a discussion, but the result of quiet pondering and careful investigation and experience.

Let us give ourselves to the reading of good books. It will provide a background against which our thinking will not end in questionings and confusion, but in a definiteness which will make clear the meaning of life in no uncertain terms.

Baltimore, Md.

Our Book Number Letter Contest

What book have you read during the past year that you have enjoyed the most, that has helped you most, that you would most like others to read? This was the question again submitted to our readers, in accordance with an honored annual custom in the "Messenger" family, which every year seems to enlist a growing interest and participation. The response this year was considerably better than ever before. We are grateful both to the participants and to the gracious and accommodating members of the Board of Judges, whose discriminating judgment accords with our own, that the writers get their richest reward in having helped others by their testimony to the value of some good books. It is fine to have such a generous measure of co-operation from our readers. It is hardly necessary to add that the Judges never know the identity of the winners until the decision has been announced. Their decision for 1935 is as follows: First Prize, \$5, to "Mab", who proved to be Jennie M. Steinmetz, 1903 Turner St., Allentown, Pa., and Book Prizes to the following: "Ten Minutes Only" (Rev. John B. Frantz, Woodstock, Va.); "Pax" (Rev. E. W. Ullrich, Royersford, Pa.); "Jeh" (Rev. J. F. B. Griesemer, Selinsgrove, Pa.); "Elizabeth Setag" (Ethel Gates Gutelius, Philadelphia); "L" (Rev. Wm. C. Lyerly, Greensboro, N. C.); "Helpt" (Rev. L. C. T. Miller, Elizabethtown, Pa.); "Perusius" (Mrs. Earl G. Kline, Selinsgrove, Pa.); "Frances" (Miss F. Marion Black, Meyersdale, Pa.); "Gaylord Stinson" (Rev. Earl F. Schottke, Germantown, O.); "E" (Mrs. Fred E. Luchs, 5757 University Ave., Chicago).

The remaining letters published, helpful and stimulating as they are, were marked as entitled to special consideration, having been selected by at least one of the Judges as among the leaders. We believe you will get a number of valuable suggestions from these thoughtful contributions. Some of the excellent letters, we regret to say, exceeded the limit of 200 words, and could not be considered for prizes. Remember that all these books, and any others published anywhere, can be secured from your own Board. You will find it a real satisfaction to experience the prompt and courteous attention provided by our popular "Book Man", Mr. George W. Waidner. If you want a book, we repeat, let George do it!

Death Comes for the Archbishop, by Willa Cather. Alfred A. Knopf, New York.

"Death Comes for the Archbishop" by Willa Cather, deserves to be better known than it apparently is. This is a book which is worth reading and re-reading. Primarily, it is the story of a noble life; and incidentally it is a history of our western frontier between 1848 and 1880. Anyone interested in the history of American civilization will feel well repaid for reading the vivid and sympathetic account which the author gives of the West in the days of the gold rush: particularly, since it includes the work of the Spanish and French missionaries. One who has no interest in history will find it equally

valuable for its portrayal of a useful and noble life.

A French missionary on his way to his field of service in New Mexico is lost in the desert. He is about to give up hope of finding his way out when he sees a juniper tree in the form of a cross. There follows an exquisitely beautiful worship scene. "His devotions lasted perhaps half an hour, and when he rose he looked refreshed." With his strength renewed, he found his way. This high tone is sustained throughout his long and difficult life. At the close of his life he was permitted a "period of reflection which is the happiest conclusion to a life of action." He told those about him, "I shall die of having lived." "Death Comes for the Archbishop" is a good selection, whether one is seeking information or inspiration.

—Mab.

Ten-Minute Sermons, by Lewis H. Chrisman. Willett, Clark & Co.

How I wish the author had selected a different title! More important than its homiletic value is the impact of its messages upon the reader's heart and conscience. Are you an alert, aggressive pastor, a busy layman, or merely an average Church member? Does your heart crave spiritual food? Are you looking for inspiration with which to meet today's manifold problems? If so, here is a book you will want to have and keep near at hand. I liked this book because it contains 77 spiritual gems, covering a wide range of human interests from "old-fashioned" admonitions to present-day social obligations, based on significant texts with fresh and unexpected implications in each. I enjoyed it because it comes from one who is interested in the warm heart, uplifted spirit, and the thoroughly adjusted intellect of HUMAN BEINGS. In the quiet of your soul, with Dr. Chrisman as your guide, take a 77 day voyage, spending one day each on "Larger Maps", "Fruitful Failures", "The Grasshopper Complex", "Twilight Tremblings", "Silver Wings", etc. Ministers, can you take a text, expound it and apply it, and clinch the application in ten minutes? These gems show how it can be done!—"Ten Minutes Only."

Road to War (America 1914-1917), by Walter Millis. Houghton Mifflin Co.

"Oh wad some power the giftie gie us
To see oursel's . . ."

Walter Millis recalls to our minds, as though it were yesterday, the kind of people we, in America, were during 1914-1917. From his exhaustive search through state papers, memoirs, editorials, speeches, Mr. Millis presents facts that stir and shock and shame us.

Were we like that? What was America racially, politically, economically, spiritually? Were our diplomats "the innocents abroad"? What did President Wilson's Cabinet do? What was Colonel House to the President? These questions, and many others, are answered in "Road to War." The monstrous, momentous crisis is related in a moving, dramatic manner.

You will never forget the Lusitania incident, the birth of the submarine, the Presidential campaign of 1916.

The book's great valuableness is not only historic but also prophetic. Shortly, America may have to choose again between spilling the blood of its youth and spilling red ink on its commercial ledgers. May Providence spare us from that crisis until every American has read and pondered "Road to War"! Read this book to gird your sanity, lest you fall prey to the madness that precedes the war that means civilization's destruction.

—"Pax"

Robert E. Lee, by Douglas Southall Freeman. Scribners.

Halt! Meet Robert E. Lee. Read the above biographic masterpiece; it is absorbingly interesting and unusually soul-stirring. You will contact one of the biggest men in all history and one of the noblest Christian gentlemen produced on American soil.

Lee loved the Union dearly, but Virginia, the state of his fathers, was nearest to his heart. His decision of love and loyalty for Virginia rather than the Union was painful, impressive and momentous. Being opposed to slavery, Lee unreservedly opposed coercive measures by federal arms. In battle Lee revealed his military strategy, logical mind, sound judgment, poise of mind, patience in adversity, humility in victory, and magnanimity in defeat.

Lee was profoundly religious. To him God was an unquestioned reality and Christ a sustaining spiritual Presence. His religion manifested itself in kindness to all men; a high sense of duty—right was duty to him; humility, because he felt he had fallen short of his ideal as a servant of God; submission to "Thy will be done"; and self-denial of all things unbecoming a Christian gentleman. This thrilling biography melted my heart to tears, and stirred my soul to an exalted admiration for this truly noble American.—JEB.

Francis the First, by Francis Hackett. Doubleday.

For vivid and picturesque biography, "Francis the First" heads the list for 1935. Mr. Hackett has the gift of words and enthralls by his charming and graphic use of the English language. The authentic facts, however, are not sacrificed to mere words. The book covers one of the most glamorous periods of history. Chivalry reaches its climax in that spectacular pageant where Francis I and Henry VIII meet on "The Field of the Cloth of Gold." After that, the trend is toward realism and the Renaissance. Such artists as Da Vinci and Cellini are brought to France. The crafty statesmanship of Machiavelli prevails. Through these times steps, with arrogant grace, the egotist, Francis I, coddled and dominated by his mother, Louise of Savoy. His sister and companion, who gave loving and loyal allegiance to Francis, is Margaret of Navarre, whose religious views led her to do all in her power for the exiled Calvin and the cause of the Reformation. If you like realism, read

this colorful story of Francis The First, First Gentleman of France, and the stirring and epochal age in which he lived.

—Elizabeth Setag.

Christ's Alternative to Communism, by E. Stanley Jones. The Abingdon Press. \$2.

Since "The Christ of the Indian Road" appeared 10 years ago, each new book by the pen of Dr. Jones is bought and read. This book, "Christ's Alternative to Communism", is in my way of thinking the cream of all. It was so alluring that I read it through at one sitting, and then again.

It sounds a note I gladly hear. It has a freshness of spirit I want to breathe. It interprets the Prophets and Jesus so naturally.

Communism is challenging Christianity. It is aggressive in China and India, in America, and in Europe. It is working in Russia. Into Russia Dr. Jones went to study communism first hand. Then to his Ashram in India, taking 100 fellows. For two full months they searched the Scriptures and Christian experience. This is the alternative: "Man as man needs nothing so much as conversion . . . any program for world reconstruction that leaves out this basic necessity . . . is inadequate. Communism leaves it out. Christ puts it in. I therefore choose Christ." And the reader says, "me too." It is reassuring to know that Christ has men of the spirit and the mind of E. Stanley Jones, whose deeds match their creeds. The book challenges the reader to follow Jesus.

—L."

The Reasons for Living, by Robert Russell Wicks. Charles Scribner's Sons.

No book read recently has meant quite so much as "The Reasons for Living." Not that these reasons are set down in 1, 2, 3 order. Not that. Rather, the experiences that are root to those beliefs which have meant so much to the race and which it still would hold if it could, are shown to be our very own. Certain convictions are necessary if we are to live at our best. Dean Wicks shows how these convictions are possible. Moreover, the author helps the reader work through some of the problems he inevitably faces when he attempts to live by these beliefs and convictions.

Here is a book that makes me say as I read, "That's true." Real life for me does begin at the point where I begin to do more than I have to do merely to get by. A love that suffers is the greatest power we know, and when that fails there is nothing else. This book is Christian. It inspires. It helps one to see that religion has a meaning for life as life must be lived, and does effective combat against the mounting cynicism and confusion of our day.

—Helpt.

Three Who Were Strong, by Barbara Webb. Doubleday Doran Co.

If you happen to be one of those unfortunate individuals who would make a better hermit than a good neighbor, you will not enjoy this book. However, there are surely none of that category among our "Messenger" family, hence I can safely recommend it. I can best arouse your curiosity by introducing the "The Three Strong" themselves, and the delightful conglomeration of minor characters which are charmingly interwoven into this narrative tapestry. Meet John Rogers who lost his wealth but was repaid in spiritual coinage; Miss Nora, village school teacher, who escaped from the Virginia hills to discover life's best lay behind her; also "Veery" Godwin, who kept her girlhood music alive within her during heartbreaking trouble. Besides these meet Jerico, "Veery's" husband, charming, talented, but deplorably weak, unconsciously dependent upon her strength; "Gramma" Stevens, earth-bound by numerous sore corns, but touching the stars with her philosophy of "daily livin' an' doin' with a heap o' God's help"; and

the Parson who had preached twenty years from one text, yet succeeded in interpreting it differently each time. Also—! But read the book for yourself. Certainly you will be stimulated to live to the highest and best, as well as delightfully entertained.

—Perusius.

Paths of Glory, by Humphrey Cobb. Viking Press.

The carnivorous God of War must writhe in fury as he contemplates the effect of such books as "Paths of Glory." The rivers of blood, mangled bodies, shrieks, groans, filth, sorrow, and death on which he gorges would be his no longer if all the world could read this book and accept its truth. The selfishness, cruelty, and insolence of war are personified by Captain Assolant, who in his eagerness for promotion and honors, assumes direction of an attack on The Pimple, an impregnable hill, fortified by the Germans. Success is impossible. His men are mowed down by a deluge of shot and shell against which no army could advance. Chagrined because defeat kept him from getting the coveted promotion, he orders that all survivors be shot for cowardice. Later he compromises on the execution of one man from each of the four companies of the battalion. One captain refuses to select a man. The thoughts that come to the mind of each of the other three captains as he chooses his representative show man's incompetency to judge his fellowman. The court-martial and executions that follow are heart-rending in their futility.

Surely the God of War has cause to tremble!

—Frances.

The Beloved Physician of Teheran, by Isaac Malek Yonan. Cokesbury Press. \$1.

"The Beloved Physician of Teheran" would be termed "impossible!" if it were a book of fiction. But as the narrative of the events leading to a soul-triumph in the Christian faith, it is grippingly real. 117 pages make only a little book. But when those pages reek with potential murder, Moslem fanaticism; and finally find a culmination in a life of Christian service and holy devotion—that is a powerful book.

Briefly, as the story of Dr. Sa'eed Khan, of Persia, this little book presents the story of missions bound up into one personal experience. From a Kurdish beginning, to a life which typifies love and skill and devotion so well that murderous hatred and fanaticism are overcome, is this story of the life of Dr. Sa'eed. Even the Sultan, the mullah and the Shah come to ask help from him. From stable-boy to skillful surgeon is a long leap—but this is the book of such a wonderful experience.

When the layman or minister finishes with the 117 pages of "The Beloved Physician of Teheran" the Christian challenge of the foreign field will stand out more clearly; the power of Christ in personality will be more clearly apparent. This is a powerful book in that every Christian leader of it will appreciate more deeply that his most precious possession is a faith in a never-failing Christ.

—Gaylord Stinson.

All in the Name of God, by Everett R. Clinchy. The John Day Company, 1934. New York.

After a tea given by Mr. Josephus Daniels at the American Embassy in Mexico City some of us said to a Mexican student, "Perhaps you hate Mr. Daniels, when you remember the Vera Cruz incident of 1914?" He replied, "No. We like him very much. That was the times, and not the man." Discovering this attitude of respect for a personality, coupled with a clear-cut knowledge of the historical and sociological factors which determined an action, it suggested a new approach to the whole problem of combating insidious prejudice.

Then I read "All in the Name of God." This book studies the background of our American abhorrences and discriminations. The author suggests that it should "startle every reader as he sees how generation after generation has repeated the same old inhumanities in the same old way." Three generalizations were helpful to me: In times of emotional crises between groups, religious loyalties are inevitably prostituted; group antipathies, if understood, need not embitter individual lives; cultural pluralism is a necessary essential of our democracy. The faith of the author in a spiritual harmony upon mutual toleration of groups makes one put down the book a more hopeful believer in a coming Christian democracy for our country.

—E.

A History of Freedom of Thought, by J. B. Bury. Henry Holt & Co., New York, 1913. 252 pp.

The number of new books is so overwhelming that in trying to keep up with them we often neglect the old books that have perennial value. I am grateful, therefore, for having been directed recently to a book which opened to me a vast storehouse of information on a subject that is supremely vital today. Although more than twenty years old, it is not out of date. One should read it periodically because it is food for the mind and is good for the soul.

The title suggests something sober. But the book will surprise you. It reads like a novel. Its theme is simple. It surveys the ever-recurring struggle of man toward freedom to think his thoughts regardless of conventional beliefs. Its characters are the heroic souls whose blood was red and whose backbones were sufficiently rigid to enable them to stand for what they believed to be right. And this despite the efforts of those in power to silence or molest them.

If you want a book that will make you glad you're alive, that will give you reason for living, that will fill you with enthusiasm to keep on going, don't miss it.

—Pedagogue.

By the Still Waters, by Vance Havner. Fleming H. Revell Co., Publishers.

Does your heart grieve for someone "gone on before"? Have you had to renounce worldly goods and prestige which you long considered your own? Do you look to the morrow with foreboding of further renunciation and disillusionment? Then read "By the Still Waters." In miniature chapters, the author paints pictures of the woes we mortals suffer, and points the cure, sometimes from the "Book of Books", sometimes in lessons from God's out-of-doors.

"Just when everything seems against us and, look where we will, no one can show us any good, then often God is working out for us His blessing. Through song of wood-thrush, besides a stretch of calmest water . . . the holy quietness . . . brings back high dreams of youth and lofty visions. We get down in the wells of our own pitiful resources, trying to dip up strength when He has offered to supply our needs . . . He wants to lead you to a new well. Frantic times . . . controversy and debate . . . back of it all, God loves us; Jesus died for us."

But read it for yourself, and may it help you, even as it has helped me.—Thankful.

The Fact of the Christian Church, by P. Carnegie Simpson.

This is the book of the year for me, a book that I should like every "Messenger" reader to enjoy. It sets before us, in a historical way, the facts of the Church: the continuity of its life; the essential nature of the gospel that it proclaims; the sense in which it is the medium or vessel through which God, in the Sacraments, imparts Himself; and how a word of the gospel has proved to be the thing needed,

at some critical time, for the rescue or guidance of civilization.

This book looks at the Church as a fact of history. Chief among its historical causes is the fact of Christ. Its initial impulse was the impression that Jesus made on certain men of His day, an impulse which has proved to be permanent.

I have read no book that has so revived my faith in the future mission of the Church. My labors for Christ, through the medium of the Church, have assumed a significance which, while always mine, I have been inclined to forget. Thus the message of this author has been to my spirit a restorer of confidence in, and a creator of new enthusiasm for, the future of the Church.

—Evangel.

Huldreich Zwingli, by Samuel Macauley Jackson. The Knickerbocker Press.

To the Christian leader who in troubled days looks for a beacon to penetrate despair and discouragement, Jackson presents Zwingli. He portrays Zwingli who lives in all ages—a Zwingli not bound by time—a Zwingli for this Dark Era.

As Zwingli lighted the darkness for Christian leaders then, so can he now. As the troubled Christian leader observes this great Reformation hero refusing to compromise with a world which accepted the military mercenary mode, opposing the transubstantiation conception of the mass and rejecting the non-Biblical interpretation of the Church Fathers, he sees himself fighting the evil social forces of his own day.

But Jackson completes the picture by giving us the power behind this Protestant saint when he shows the Zwingli whose life was centered around the question, "What does the Word of God say about this problem?" the Zwingli who had the courage to abide by this conviction even though it cost him his first parish, the Zwingli who exercised prudence in his reforms when iconoclasm was popular. This is the Beacon which Jackson presents to perturbed Christian leaders of our dark age.

—EBB.

Green Light, by Lloyd C. Douglas. Houghton, Mifflin Co., Publishers.

Have you ever met created characters so nearly real that one forgets that they live only on the printed page? That is the effect of "Green Light" upon the reader. Dr. Newell Paige, because of the surgical blunder of his superior assumes the blame and by so doing leads the story into a maze of complications. The moving power of the story is Dean Harcourt, who daily helps many to find themselves through his practice of psychiatry and who feels abundantly repaid by the happiness of others.

It was in the shadow of Trinity Cathedral that Dr. Paige sought (what he termed) "personal adequacy" and it was there that he saw the dynamic which propelled a majestic soul. There he heard the words "I have been delayed—long—long—long—but at length—I got the 'Green Light'." There he accepted the challenge.

The guest brings a delightful story full of interesting people and brings Paige to a noble calling of service until, after a long delay, he gets the "Green Light"—the signal to go forward to peace and happiness.

—A. P. Ruser.

Paul: the Jew, by the author of "By an Unknown Disciple." Doran Co., 1927. 257 pp. \$2.

The conversion of Saul of Tarsus, like the Johnstown flood, seemed to happen in a moment of time. But did it? Haven't you often wondered what preceded that spiritual cataclysm on the Damascus road? What preparatory forces gnawed silently, but effectively at the ramparts of his soul, until one day his resistance gave way and the Christ-spirit flooded into his life, carrying destruction of the old man and the makings of a new man?

"Paul: the Jew" provides a helpful answer. Its authorship must appeal to all who have relished "By an Unknown Disciple." Silent for eight years, the author wrote again anonymously in a worthy companion-piece to that earlier gem.

In narrative and conversational style this tale sketches Paul's early environment and the social, religious and educational influences that determined his inner growth. Yet conjecture does not play fast and loose with history, but is bolstered with our best knowledge of contemporary life. If you are interested in the New Testament and in him whose life has been stamped indelibly on it, don't miss "Paul: the Jew."

—Bud.

That Other America, by John A. Mackay.

Emphatic summons to build a Christ-like world cannot but set the conscientious worker to questioning procedure. I have heeded the call and seriously think, "How am I going to help?"

One of many conclusions is "I must start with my neighbor—be friendly to him." But I cannot truly be friendly until I learn to know him—really know him, so I may judge the reasons for his actions and attitudes. Here I made the startling discovery that I have been a hypermetrope. I have been chiefly interested in and fascinated by people and nations afar and have overlooked those nearby.

Dr. Mackay's book has turned my attention to the interesting people who are my Latin American neighbors and has whetted my appetite for more knowledge of them.

Twenty republics south of me—each with heroic history of achievement. Civilizations existing before the birth of Christ. I feel not so important and quite humble when the beauty and culture of these people is revealed. I am going to read and study about Latin America this winter and I should like to saturate others with my interest. You will become an enthusiast if you read "That Other America."

Latin America.

The BIG National Gamble, by Lee Francis Lybarger. 1935. The Meredith Press, Williamsport, Pa.

In clear, concise, and cogent language the author sets forth an analysis of our economic situation and suggests adequate remedies. The book contains an array of statistics and arguments to indicate that our depression, in which we have been baffled by the Paradoxical spectacle of continued want in the midst of abundance, has been due to misplaced control of issuance of money. A decrease in amount of money brought about lowered prices and less purchasing power in hands of laborers and farmers. This meant less demand for output of farm and factory and hence a decrease of production and consequent unemployment. Increased wealth and power for the Kings of Finance resulted.

Prof. Lybarger suggests that the kind of stable currency we need is money whose purchasing power does not fluctuate. Buying power of a dollar should be constant just as a yard is always 36 inches, no more, no less.

Our government has given the privilege of creating money which it should exercise to private banks. The author makes a strong plea that the government alone issue money, and that it pour billions of dollars into pockets of people till war debts are paid and prices of 1919 restored.

—Stipat.

Arrowsmith, by Sinclair Lewis. The Designer Publishing Co. (Modern Library).

Come, travel along with me to Pennsylvania and there meet Dr. and Mrs. Arrowsmith, the country doctor and his good-humored comrade of a wife, Leora. Hustling over muddy roads in the middle of the night we might watch hourly with him for breath to either lessen or quicken

in some diphtheria-stricken baby or ease the pain of some achey old lady. Climbing the ladder we might rest for a time in the McGurk Institute until he accepted the challenge to administer Christ's healing power to the natives on the isle of St. Hubert. In accepting this challenge we see the real charity of the missionary doctor. In saving the lives of others, Arrowsmith lost what to him was the most precious possession on earth, Leora.

These and many other thrilling experiences we find in the realistic scenes presented in the smoothly-flowing lines of Sinclair Lewis' "Arrowsmith." "God give me unclouded eyes and freedom from haste" is not the prayer of a mystic, but it is the faith of a man who knows the trials of the universe. Read "Arrowsmith" and discover the Christlike characteristics of a man whose life God used to serve Him.

—Bonne.

Christian Realities, by Robert E. Speer. Fleming H. Revell Company.

Dr. Speer has so rich a Christian experience, so evangelical a message, so illuminating a style, that all of us, I think, draw inspiration from his testimonies for Christ.

In this volume he brings us indeed close to realities—realities of God, realities of our own lives, and realities in the world around us. Each chapter is a sermon that helps to build through men the Kingdom of God. This volume will help to bring courage to this world of despair; hope to a world of defeat; quiet and peace to a world of tumult and bewilderment. Those who lack a gospel will find one here. Those who have one will want to preach it as never before. A man is "either a missionary or a mission field." This book is needed in a time when men have subordinated their ideals, become deaf to their consciences, callous to Christian needs, and lost in a world of materialism.—Dorcas.

Road of Ages, by Robert Nathan. Alfred A. Knopf, Publisher. \$2.50.

When I was but a little boy ministers would often speak of how Moses led the Children of Israel out of Egypt, through the Wilderness, into the Promised Land. The story always thrilled me, but as I grew older I found it difficult to imagine just how various individuals among that large mob of people reacted. It all happened so long ago, that it seemed very much like an old piece of tapestry. Last spring I read a book entitled "Road of Ages," written by a Hebrew novelist. It gave an account of an imaginary future exodus of the Jews, driven out of all the nations. The only region where they will be allowed to live is near the desert of Gobi. In some strange way, through the skill of the novelist, the characters of the story become alive. Suddenly it dawned upon me that Moses and the people of Exodus in Bible times also were real folks, and I could better appreciate their individual experiences. I am indeed thankful for this help received from a modern novel. Besides, it is an exquisite story, that can be enjoyed by every one.

—Also Ran.

The Island of Penguins, by Cherry Kearton. National Travel Club, New York.

Alone on an island of the southern seas with five million penguins! The cares of man's world are completely forgotten in the fascination of these unusual birds, all dressed up in their "dress coats" with no place to go. Even the discordant noise during the night is a change at least from the hubbub of traffic below one's window and from the cynical screeches of men. To this island twice yearly come the penguins to woo and wed and rear their families; here they find love and joy and meet also the most bitter of tragedies. Even on this far away island there are plenty of family troubles between Mr. and

Mrs. Penguin, including the love triangle which ends, as with men, in a grand old-fashioned fight.

When men act like penguins, it is disgusting; but when penguins act like men, one smiles and nods with a sympathetic understanding. The experiences of these birds become so real to the reader that he needs must laugh at the "most comical of birds, Nature's comedians," and the next moment lets fall a tear for the outcast who must stand alone among millions in the direst of misery. —In a Hurry.

Why Wars Must Cease, by Carrie Chapman Catt, Mrs. Franklin D. Roosevelt, Jane Addams, Judge Florence Allen, Mrs. Wm. Brown Meloney, Dr. Alice Hamilton, Mary E. Woolley, Florence Brewer Boeckel, Emily Newell Blair, Dorothy Canfield Fisher. The Macmillan Co., Publishers, N. Y. \$1.

Why this craze for peace? Everybody is talking or writing about it. Nothing else seems to matter. The women especially want peace and are working to usher in that great day when war shall be no more. Ten of America's women leaders call for the abolition of war in a stirring indictment which heaps figures on top of assertions.

This book published a year ago declares: "Wars must cease because if we do not destroy war now, war will destroy us." Scan the list of authors and see if their very names do not carry much interest for the reading of this book. They speak with authority because they have given much study and thought to the question of peace and war.

Such a heart searching account is testimony enough that the crusade is on to a finish.

What women want they usually accomplish. —Ellen.

North to the Orient, by Anne Morrow Lindbergh. 255 pp. New York: Harcourt, Brace & Co. \$2.50.

In these days, when many theorize on the subject of world-friendship, it is refreshing to pick up a book in which the idea is presented in a practical manner.

Anne Morrow Lindbergh, wife of the famous "Lindy", has given us the story of their spectacular flight to Canada, Alaska, Siberia, Japan and China. Through the magic of aviation and radio we are enabled to fellowship with human beings who act and react similarly with other human beings, regardless of race or color.

The visit to desolate Point Barrow in Alaska, where all pooled their meager supplies for Thanksgiving dinner; where the whole Eskimo village came into the white frame Church on Sunday, and sang "Glorie for me . . ."; the barefoot fisherman who took them into his thatched hut when they landed in bad weather in Kunashiri; the first message they picked up from the Japanese radio station JOC at Nemuro—"Welcome to Japan, Colonel Lindbergh"; these and the many other similar instances related by Anne Lindbergh impress one with the friendly fellowship waiting to be released throughout the world, which alone can bring the realization of "Thy will be done on earth, as it is in heaven."

—Walton Smith.

The A B C of the New Testament, by Bernard C. Clausen. Fleming H. Revell Co.

Everyone should read Dr. Clausen's book, for it brings the average reader into touch, not only with A B C's, but with the essentials of the Gospel. These sermons glitter with really helpful thought, they illumine texts, and they help us to interpret our times and our duties as Christians in the new world around us.

Dr. Clausen's words are memorable, and they go to make up a new faith, a new courage, a new vision. He puts the cen-

ter of Christianity in one Person, Jesus, and its message in one word, Minister. The solution of our social and economic problems awaits the time when we shall become newly born, ready to do all things through Him, and go forth to all the world, preaching the Gospel and living as He lived. I value this book so much because it will help introduce the casual, the indifferent, and the untrained to Jesus.

—R. Tupper.

The New Testament Idea of Revelation, by Ernest Findlay Scott. 250 pp.

There are four reasons why I urge you to read this rewarding book. First, are you a person of an insatiable curiosity for truth? If so you possess a capacity that God will most surely fill. A Revelation that flesh and blood cannot attain. But which is given by the Father as Jesus said to Peter.

Second, do you read the Bible daily? Since it is the book of revelation and of personalities whom God so possesses as to shine His light through them, under the exultant sense that the light is fresh from the Father.

Third, do you take the Church seriously? Revelation needs a community to co-operate with. Men may come and go, but the Church lasts forever. Doing what? Carrying the sense of God, that it become in every heart a well of water springing up into everlasting life.

Fourth, do you count Revelation to be a living experience? Yes, a living experience in Jesus Christ. For He is that Light "which lighteth every man that cometh into the world."

And so I want you to find in this book emphases of the very things I find of Revelation in my New Testament.—"Biblia."

Builders of the Church, by Robert Leonard Tucker. The Abingdon Press.

The building of the Church affords history a most thrilling story. The biographies of men who played notable roles in this building reveal how the Church grew through their efforts. The Church is presented as a Spirit, the Spirit of Christ, as it lived in the lives of the "Builders of the Church." How the foundation of the Church was laid by the first leaders; how this early Church expanded through the work of Christlike men who followed these first builders; how others pioneered for the Church in the missionary movements; and how men of the modern era continued to build in the Spirit of the Master—all is related vividly in this book.

We might best describe the purpose of the book by quoting from its introduction: "the men into whose lives we are to glance are the witnesses in behalf of this living, dynamic personality of Christ. It is our business to see what this spirit did, how it worked, and what effects it has wrought upon the world." Make it your business to see all this, and enjoy meeting some interesting personalities to whom our Church is deeply indebted, by reading "Builders of the Church"! —Philemon.

God DOES Guide Us, by W. E. Sangster. The Abington Press, Publishers, New York, Cincinnati, Chicago.

Among the many books I have read recently I have found of unusual interest and helpfulness a recent book, "God Does Guide Us," by W. E. Sangster, published by the Abington Press. In it we find the author has a deep conviction born of experience and fortified through careful study and the testimony of many devout men and women. While there are traces of the influence of the Oxford Group Movement we find the book is free from all fanatical bias. Early chapters deal with the fact, way, terms, and voice of God in guidance. Then follow chapters dealing with the divers Manners of Divine

Guidance through circumstances, reason, scripture, fellowship. These are followed by a frank, yet sweet spirited, answer to the objections, and manly discussion of the difficulties, fears, and misunderstandings. On the whole the book is interesting, its argument is convincing and fascinating. The book leads one to heart-searching and inspires one to seek closer fellowship with God. —Youth.

Laugh and Love and Lift, by Stephen S. Estey. Publisher, Fleming H. Revell Co.

This book of 12 sermons or addresses, abounds from cover to cover, with many helpful thoughts. As we scan the index to note the contents, we see such headings as "Anchored to the Infinite," "Decorated Crutches," "Whipped Spirits" and "Unafraid."

The reading of this book not only affords help and inspiration, but the style of expression also attracts your attention. The spirit of good cheer and helpfulness pervades each chapter and is an aid to Christian character building. Strong characters are not developed without testings. No life is free or unhindered. Every life goes on crutches at some time. God speaks to us in every rose or sunset if we will but permit Him. Blessings are round about us and they are ours if we will but claim them. Are we beggars sitting on unopened bags of gold? Are we poverty stricken in the midst of spiritual gold? A worth-while creed, program and purpose for life is, to "look up and laugh and love and lift." In the reading of this book, tired minds will be refreshed and fearful hearts will be encouraged.

—"Grace."

Four Patterns of Revolution, by Dr. Ethan Colton. Association Press, N. Y.

This book gives the most comprehensive and exhaustive description of the four Governments, Communist U. S. R. R., Russia; Fascist Italy; Nazi Germany; and New Deal America.

This book gives not only fair and impartial descriptions of the foregoing governments, but will inspire the reader with respect for all four of the described governments. It will show also that the United States, while supposed to be the most advanced of all the Nations of the world, yet needs much improvement. I can cheerfully recommend this book.

—A. B. C. D.

Road to War, America — 1914-1918, by Walter Millis.

Have you ever casually picked up a book, disinterestedly glanced at its contents, then languidly perused a few pages "just to see what it's all about"? Before realizing it you are reading avidly from beginning to end, "devouring and digesting" every word. Innumerable times you are gravitated towards it, dynamically impelled to read it, spiritually sublimated to newer joys, those of sudden revelation of truth. Even before analyzing its psycho-physical effect you have gained a clearer comprehension of the buffoonery of statesmen; the idolatrous effect of nationalism and imperialism; the cunning and subtlety of politicians; of the puppet-like autonomy munitions workers control. You become actually cognizant of the sinister power of propaganda; the gregariousness of militarists; the insipidity of some "peace-lovers"; the naive efforts of ambassadors and diplomats to preserve peace by armed intervention. Even though a member of C.M.T.C. and R.O.T.C., these self-evident truths, based not on religious whimsicalities, but on government documents—incontrovertible facts—causes me to realize the suicidal and devastating futility of militarism—demand my support for peace, by word and action. "Road to War, America," by Walter Millis is the influence. Read it!—"Tyamfur P. Eace."

NEWS IN BRIEF

The **YEAR BOOK AND ALMANAC** for 1936 is off the press, and copies are being sent to the clergy. We hope our friends will send in their orders promptly, as the supply is limited. We believe you will be pleased both with the appearance and contents of this invaluable hand-book of information about the Evangelical and Reformed Church. It is certainly one of the necessities for a loyal Church family.

BOWLING GREEN ACADEMY

Last week we reported \$198 received to Nov. 18. This week we add just \$5 to the sum total, and tell you that we have now crossed the \$200 mark. Total to date, \$203. Of course, with the approach of the Christmas season we look for a splendid addition to this salary fund. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St. What a break! We almost forgot to tell you who sent us the \$5. It came from the W. M. S. of St. Paul's Church, Mahanoy City, Pa., through their treasurer, Mrs. Katherine Wagner. Thank you!

CHANGE OF ADDRESS

Rev. A. P. Anthony, from 4910 W. Chicago Ave., to 32 W. Randolph St., Chicago, Ill.

Rev. Wm. T. Brundick, from 313 George St., to 65 W. Frederick St., Millersville, Pa.

Rev. J. N. Naly, from Waukegan, Ill., to 155 Geneva St., Elmhurst, Ill.

Rev. F. C. Rueggeberg, from Baltimore, Md., to 612 Texas St., Dallas, Texas.

Rev. J. N. Schuch, from St. Louis, Mo., to R. R. 1, Treloar, Mo.

Rev. Otto Schulze, from Chicago, Ill., to Manhattan, Ill.

The "Messenger" is pleased to announce that a son, John Orris, arrived at the home of Rev. and Mrs. E. A. Gradwohl, Prospect, O., on Monday, Nov. 18.

It will pay you to read this issue of the "Messenger" from cover to cover. We hope it is not immodest to say we are rather proud of it.

We regret to report the death of Mr. C. L. C. Lampe, 87, of Frederick, Md., father of Rev. Dr. Wm. E. Lampe, who passed away Nov. 22. The funeral was held at Frederick on Monday afternoon.

Rev. Dr. Fred G. Holloway, President of Westminster Theological Seminary, has been elected to the Presidency of Western Maryland College, Westminster, Md., to succeed the late Dr. Albert Norman Ward.

The Young People of Heidelberg Church, York, Pa., Rev. Robert Thena, pastor, presented "Little Men", by Louisa May Alcott. Proceeds will be used to pay the share of expenses from the intermediate department for the Church.

The Year Book of the First Church, Washington, D. C., Dr. J. D. Buhrer, pastor, is an 89-page leather bound book, of unusual interest and value. It was compiled by Miss Pauline Holer and is indeed most creditable.

Union Reformation service of our 26 Churches of Pittsburgh and vicinity was held Sunday evening, Oct. 27, at 8 P. M. in the Alvin Theater, Pittsburgh, with Dr. George W. Richards, President of General Synod, as guest speaker.

The pulpit of St. Peter's Church, DuBois, Pa., Rev. H. L. Logsdon, pastor, was filled on Nov. 24 by Dr. Leinbach, of the "Messenger". In the evening the

editor spoke in the First M. E. Church at a union mass meeting. Mr. Logsdon is rendering fine service in that community and Classis.

Morning worship, Nov. 17, in First Church, Reading, Pa., Rev. Daniel J. Wetzel, pastor, was devoted to the celebration of the 46th anniversary of the Ladies' Guild which was originally organized Nov. 28, 1889. On Thanksgiving Day, a union service will be held in the Second Church at 10 A. M., with Rev. Mr. Wetzel as preacher.

The Rev. Karl H. Beck, our missionary to China, now on furlough, addressed the St. John's congregation, Williamsport, Pa., on Sunday morning, Nov. 17. In the evening he was the speaker at the annual Ladies' Aid Society service of the Immanuel Church, of the same city. His addresses were highly appreciated.

Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, will have Dr. Edward Haines Kistler as guest preacher on Nov. 24, due to the pastor's continued illness. W. M. S. Thank Offering service will be held at the same time, with the members sitting in a body in the auditorium.

On Nov. 24, an illustrated lecture was given in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, at 6:30 P. M., on "Our National Parks", by Mr. Morgan Leville, a ranger from Zion Park. Annual Thank Offering service will be held Dec. 15, with Dr. A. V. Casselman, of Philadelphia, as the speaker.

Trinity Church, W. Hollywood, Calif., Rev. A. W. Ogston, pastor, observed their 9th anniversary Nov. 17, with Dr. E. F. Evemeyer as guest speaker at morning service. This Church was formally dedicated in November, 1926, by Dr. Charles E. Schaeffer of Philadelphia. Anniversary supper and program were held Nov. 18.

A very pleasant Hallowe'en surprise was given to the Rev. and Mrs. J. Theodore Bucher, of Bethany Church, Cuyahoga Falls, O., on Oct. 31. They were invited to the Fretz home, where they found the entire consistory and their wives waiting with a dinner all ready to serve. After dinner the November meeting was held. The remainder of the evening was socially spent.

Invitations have been sent out by the Board of Trustees and faculty of Franklin and Marshall College to the inauguration of John Ahlum Schaeffer, Ph.D., Sc.D., as President of the College, which is to take place in Hensel Hall, on the campus, Lancaster, Pa., Friday, Dec. 6, at 11 A. M. A reception in honor of President Schaeffer will be given at the Hotel Brunswick at 12:30 P. M., with luncheon to follow at 1 P. M.

Under the inspiring leadership of Dr. Wm. Chalmers Covert, a Philadelphia Hymn Society is to be organized on Tuesday, December 3, at St. Stephen's P. E. Church, 19 S. 10th St., Phila., at 4 P. M. The eminent organist, Ralph Kinder, and Miss Emily S. Perkins, founder of the New York Society, will be special guests. The meeting at 8 P. M. will be open to the public.

St. John's Church, Lewisburg, Pa., Dr. H. H. Rupp, pastor, joined in Union Thanksgiving service held in the Presbyterian Church, Wednesday evening, Nov. 27. Rev. J. B. Ostergren preached the sermon and offering was given to the Evangelical Home. There will be a union prayer meeting in the Baptist Church, Wednesday evening, Dec. 4, at which time

Dr. Rupp will speak on the 400th anniversary of the English Bible.

In First Church, High Point, N. C., Rev. Hoy L. Fesperman, pastor, Elder and Mrs. Edgar Whitener entertained the every member canvassing team on Nov. 22 with a dinner at their home. This has been an annual custom for 15 years. On Nov. 24, the canvass was made in the afternoon, 24 members going in pairs to each home. At evening service, Dec. 1, W. M. S. will hold their Thank Offering service, with Dr. S. D. Gordon as the speaker.

In First Church, Los Angeles, Calif., Dr. E. F. Evemeyer, pastor, the pulpit was supplied by Rev. Paul Branke, on Nov. 17. Annual Thank Offering service was observed at evening service with presentation of The Rainbow Pageant, written by Mrs. Evemeyer. Address was delivered by Miss Carrie M. Kerschner, who has deeply impressed her hearers in Southern California.

Emmanuel Church, Allentown, Pa., Rev. Willis D. Mathias, pastor, will join in union Thanksgiving services which are being held in Trinity Church, Nov. 27, at 7:45 P. M. Rev. Howard G. Nyce, of First Mennonite Church, will preach the sermon. Offering will be given at Allentown General Hospital. Dr. Paul S. Leinbach, Editor of the "Messenger", will be guest speaker at evening service, Sunday, Dec. 15.

Many friends throughout our Church will be sorry to learn of the death, on Nov. 3, of the Rev. Dr. William Ross Funk, who for 36 years was the agent of the United Brethren Publishing House in Dayton, O., and who was one of the foremost figures in the effort to secure Church union between the United Brethren, the Evangelical Synod and our Reformed Church. He was an able, genial and kindly Christian gentleman.

Under the auspices of the Men's League of the Abbey Church, Huntingdon, Pa., Rev. H. D. McKeehan, pastor, Dr. Lee Driver will be the December dinner speaker. Dr. Driver, who is chief of the rural schools of Pennsylvania, will speak on the subject, "James Whitcomb Riley". Guest preacher at the public service to be held Jan. 18 will be Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, Madison, N. J.

On Nov. 17, Second Church, Indianapolis, Ind., Rev. Dobbs F. Ehlman, pastor, observed Home Mission Day. Mr. Maurice Lipson, Mid-West member of the Board of Home Missions, delivered an important address on "Our Home Mission Enterprise". The coin cards are being used and 50 copies of "Expanding Fields of Service" were sold. The Truth Seeker's Class has made 10 quilts to be given to charitable causes, local and denominational.

Sponsored by the Christian Education Committees of the respective Classes, a seminar on Christian Education was held Tuesday afternoon, Nov. 19, at the home of Dr. W. F. Curtis, President of Cedar Crest College, and Mrs. Curtis. Dr. Nevin C. Harner of the Theological Seminary, Lancaster, Pa., led in a most interesting discussion, 24 ministers from Lehigh, East Pennsylvania, and Tohickon Classes attending. Delightful refreshments were served by Mrs. Curtis during a brief intermission. All who attended were so well pleased with the seminar that it was unanimously decided to continue the same on the Cedar Crest College campus on the 3rd Tuesday afternoon of each month.

Dr. Rufus C. Zartman, superintendent of evangelism, has just been notified by the editor of "Who's Who" that his name would be included in the volume for 1935. Since Sept. 8, Evangelist Zartman has been holding special services in the various charges of Missouri-Kansas Classis, giving each Church 6 days of meetings for inspirational and evangelistic purposes. Every Lord's Day he begins with 4 or more services at a different place and concludes on Friday night. Churches wishing his services between New Year's and Pentecost should correspond with him now. Mail addressed to Collingswood, N. J., will reach him promptly.

Home Mission Day was observed in the Church School and congregation of Trinity Church, Mercersburg, Pa., Rev. James W. Moyer, pastor, on Sunday morning, Nov. 10. A special offering of \$24.62 was gratefully received. Annual Church supper, held Nov. 14, was enjoyed by approximately 300 persons of the community. The ladies of the Church labored diligently and faithfully with head, heart and hand in making this occasion a real success both from a financial as well as a human point of view. Church Paper Day will be observed Dec. 1, when the pastor will stress the need of Christian literature in the home. A committee of the W. M. S. will seek subscriptions to the "Messenger". Plans for annual congregational meeting, on Dec. 4, are in progress and Kingdom Roll Call will take place Sunday, Dec. 8.

A new 24-page booklet of plans and designs for remodeling and enlarging the smaller Churches has been published by the Intednonominational Bureau of Architecture which serves Churches of the denominational boards cooperating with the Home Missions Council and the Federal Council of Churches. The booklet is illustrated by about 50 cuts showing how an existing building may be used or enlarged for more successful service in worship, Christian education and community service. Plans are shown to indicate how an abandoned one-room Church may be used; how a one-room building may be partitioned so as to provide, within the same old four walls, a well-proportioned and Churchly sanctuary as well as additional rooms for other activities, etc. The price of the booklet is \$.50. It may be secured by addressing the director of the Bureau, E. M. Conover, 105 E. 22nd St., New York, N. Y.

Emanuel congregation of St. John's Charge, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, had their annual week of revival services Nov. 10 to 17. Inclement weather somewhat marred the attendance, yet in face of this, attendance at each service was far in excess of the membership, and on several occasions was double the Church membership. St. John's congregation is engaged in carrying out a busy program. The young people, under direction of Prof. Yoas, meet twice a month and a very constructive piece of work is being accomplished. On Nov. 17, Dr. A. P. Haake, of Washington, D. C., and Chicago, was guest speaker, bringing two very helpful messages. Annual Thank Offering service was held Nov. 24, in the evening, at which time the pageant, "Tasks and Talents", was effectively offered by the G. M. G. The other 3 missionary organizations of the Church also took part in the program.

Milton Avenue Church, Louisville, Ky., Rev. John W. Myers, pastor, has 33 boys and girls enrolled in confirmation class, to be confirmed on Palm Sunday next spring. Fall Recovery Crusade has helped all departments of the Church. S. S. attendance is higher than last year and apportionment is nearly paid to date. Kingdom Roll Call was carefully planned for Nov. 24. New activities this fall are the founding of a Boy Scout Troop; organization of a Girls' Choir, composed of senior and intermediate girls, and the

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establishment of a Young People's Council. The pastor and his wife were remembered on the 4th anniversary of their pastorate, Nov. 10, with a beautiful basket of chrysanthemums, given by the congregation "in appreciation of 4 years of service". Two students from the Louisville Presbyterian Theological Seminary are assigned to this Church this year to do field work. One is making a thorough survey of the Church community and the other is helping with the general parish program.

The Chest of Joash, a pageant-liturgical service, was held in the First Church, Shelby, O., Rev. David J. W. Noll, pastor, on Nov. 17, as a part of the Kingdom Enrollment Day. Credit for the gratifying results were given to Messrs. W. M. Hassled and S. Jay Dick, co-directors of the canvass. Annual Thank Offering service was held Nov. 24, under auspices of the W. M. S., and conducted by members of the G. M. G. Dec. 1 to 8 is Universal Bible Week observance. Assisting the general chairman of this movement will be the Masons, Knights of Pythias and Junior Order of the United American Mechanics. This week will open with a union mass meeting in the First Lutheran Church and will be concluded with a Bible demonstration program in the First U. B. Church, under the guidance of the Shelby Council of Religious Education. Dec. 8 will be good literature day, when Church papers will be stressed; annual Christmas program will be presented Dec. 23; Winter Communion celebrated Dec. 29 or Jan. 5, and annual congregational meeting Jan. 14, 1936.

In E. Vincent Church, Phoenixville, Pa., Rev. William Y. Gebhard, pastor, a former pastor, Dr. H. H. Hartman, delivered the Home-Coming address on Sunday afternoon, Sept. 22. Officers and teachers of the Church School plan to study together, at monthly workers' conferences, Blanche Carrier's book, "How Shall I Learn to Teach Religion?" Supt. Lloyd Moyer will present the first study at the November meeting. The Beacon Society held the annual Hallowe'en social, increasing the fund for painting the interior of the Church. Home Mission Day was observed with the young people conducting a joint service in the Church School. 5 members of the Church attended the Supper Conference at Ursinus College, held under direction of Kingdom Service Committee of Philadelphia Classis. Through the kindness of friends, the pastor was able to attend

State Sabbath School Convention, Lewistown, Pa. Girls' Guild of St. Vincent, E. Vincent and Pikeland Churches held a special service in the Church on Nov. 10. The lecture, "Our Work Among the Japanese in Brazil", was read with the aid of 61 stereopticon slides loaned by the Board. Church Paper Day was observed Nov. 24.

On Oct. 5, Mr. Richard Allen Faust and Miss Evelyn Lucille Whirlow were married at the home of the bride in Salisbury, N. C. The ceremony was performed by Dr. Allen K. Faust, father of the groom, assisted by Rev. Ralph Shoemaker, uncle of the bride. Mr. Faust is the son of Dr. and Mrs. Allen K. Faust of Catawba College. He prepared for college at the American School of Japan, and graduated from Catawba College in 1933. In 1935 he received the degree of A.M. from the University of Pennsylvania. During the summer of 1935 he held a fellowship in Columbia University. At present he holds an assistantship in Columbia University in the department of Far Eastern Studies. Mrs. Faust is a graduate of the Boyden High School, Salisbury, N. C. She entered Catawba College in 1931, majoring in music and specializing in piano. She is an accomplished musician, and has been prominent in religious activities in the First Reformed Church of Salisbury. Mr. and Mrs. Faust are living at 545 W. 111th St., New York City.

In Karmel Church, Philadelphia, Rev. William G. Weiss, pastor, Home Mission Day was observed in both German and English morning services on Nov. 10, with large attendance. A special offering was received for Home Missions. Philip Weiss, student of theology at the Theological Seminary, Lancaster, spoke to the children in the English Primary Class about the Winnebago Indians, and was listened to with great attention. Armistice Day was observed at evening service, which was in charge of Philip Weiss. This service was also largely attended. Church Paper Day was the topic of the English morning service, Nov. 17, and Mr. George Waidner occupied the pulpit. Owing to inclement weather attendance was not as large as anticipated, but those present received a clearer insight of the activities of the entire Church through the publishing of the "Messenger". Edward Fluck has charge of the weekly sale of the "Messenger", and so far has been very successful. English Thanksgiving services will be held Nov. 27, in the evening, and German on Thanksgiving morning.

First Church, Canton, O., Dr. R. W. Blemker, pastor, will be hostess to the downtown group of Churches on Nov. 27, when Thanksgiving services will be held with Dr. Satterfield of the First Baptist Church as preacher. Choir of our First Church will sing special music. S. S. attendance on Nov. 17 was 779.

Members of St. Mark's Church, Pittsburgh, Rev. J. Grant Walter, pastor, recently had the unusual pleasure of extending felicitations to Mr. and Mrs. Kurtz on the occasion of their golden wedding anniversary. Mr. and Mrs. Kurtz, who are among the pioneer members of St. Mark's, have a host of friends and were the recipients of many valuable gifts and expressions of good will.

Here is an encouraging word from Mr. Percy Rhode, superintendent of St. Stephen's S. S., Harrisonburg, Va.: "We are very well pleased with the use of the 'Messenger' in our class work. Our teachers use in their discussions much other material in addition to the lesson for the day, and our folks are being led into a deeper appreciation of this valuable Church paper." It is fine to know that a number of our S. S. classes have found the discussion of articles, editorials and news from the "Messenger" so helpful.

Trinity Church, Gettysburg, Pa., Rev. Howard S. Fox, pastor, celebrated the 400th anniversary of the printed English Bible in a very unique way on Nov. 10. Old Bibles were collected in the community and a display made in the Church, many interested people coming to view the collection. The oldest one dated from 1750. A pageant, "Beacon Lights of the Bible", was presented. In preparation for annual Kingdom Roll Call, which was held Nov. 24, slides of the Evangelical and Reformed Church were shown Nov. 17. Annual Thank Offering service was held Nov. 24.

A ten-week tithing campaign is being held from Oct. 7 to Dec. 16 in First Church, Pittsairn, Pa., Rev. Howard F. Loch, pastor. Remarkably good results are being achieved. A fine sacrificial spirit has developed. According to apportionment report on Nov. 15, Pittsairn is at the top of the list for percentage paid in Allegheny Classis. Home Mission Day was observed Nov. 10; Church Paper Day on Oct. 20. Dr. J. Kirkwood Craig, of the County Sabbath School Association, led discussion at Sunday School Workers' Conference, Nov. 13. On Nov. 15, Consistorial Conference for Pittsburgh District was held at Pittsairn. "Another Wise Man" is the title of the Christmas service to be presented by the School and choir. The congregation is again planning for two weeks of consecration services in January.

Rev. John A. Yount, resident chaplain and recreational director of the Pittsburgh City Home and Hospitals, Mayview, Pa., dedicated 100 Gideon Bibles for the institution recently. Rev. Dr. Clarence Edward Macartney made the principal address. Mayor Wm. N. McNair spoke at the annual Harvest Thanksgiving service on Oct. 6. Five hundred patients and employees are in attendance at every Sunday service. Recreations on a large scale are provided for the 5,000 patients and employees of the Home. Just now sound pictures are shown every Monday and Thursday. The same picture is shown to 3 different audiences a day. This means that nearly 1,500 patients see each picture. Care is exercised in the choice of pictures. "Naughty Marietta", "David Copperfield", "West Point of the Air", and "Party Wire" were much enjoyed.

A pioneer woman in the person of Mrs. Rebecca Krick received more than 100 guests attending the dinner party, reflecting the covered wagon era, sponsored by the W. M. S. of Calvary Church, Reading, Pa., Dr. Albertus T. Broek, pastor. One of the outstanding exhibits was a

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"Before inventory" bargains in theological books in the Book Room of the Board of Christian Education in the Schaff Building, 1505 Race St., Philadelphia, Pa. An opportunity you will not want to miss. You will likely find the very books you wanted but postponed buying at regular prices. Send Mr. Waidner the titles you particularly desire. They may be among this lot.

large covered wagon placed on a platform while on either side were dinner tables covered with red and white checked cloths centered with red geraniums and old-fashioned tallow candles in old holders furnishing the illumination. Old German Bibles dating to 1700 were among the exhibits. Mrs. Charles D. Zimmerman was mistress of ceremonies and Laura Althouse was "wagon master" and song leader. Speakers were Dr. Charles E. Schaeffer, of Philadelphia, whose subject was "The Reformed Church of the Pioneer Days"; Mrs. C. D. Werley, "My Home in Kansas, on the Route of the Covered Wagon", and Mrs. A. V. Casselman, whose subject was "Women of the Covered Wagon Days".

In First Church, Charlotte, N. C., Rev. Albert V. Vondersmith, pastor, Holy Communion was celebrated Oct. 13. Dr. Orris W. Haulman, Akron, O., assisted the pastor in a 10-day evangelistic program. Received 5 by letter and 1 by confirmation and baptism. Thank Offering service of the W. M. S. and G. M. G. was observed at morning service, Nov. 24, with Dr. A. K. Faust, returned missionary from Japan and a teacher in Catawba College, as guest speaker. Thanksgiving service was held Wednesday evening, Nov. 26. Home Mission Day will be observed Dec. 8, with Rev. John C. Peeler, Salisbury, as guest preacher. Dr. Harrison Williams, pastor of Pritchard Memorial Baptist Church, of Charlotte, was guest speaker at Father and Son banquet Nov. 22. Rally Day was Oct. 6; offering in Church School, \$162.31. An every member canvass will be made Dec. 8. Mr. J. B. Ivey, prominent layman of the Methodist Church in Charlotte, was the speaker at evening service, Nov. 20. The outlook for the Church is very encouraging for the coming year.

A most cordial welcome was extended to Rev. Oliver H. Sensenig when he assumed the pastorate of St. Paul's Church, Juniata, Altoona, Pa., on Sept. 24. A large number of people attended the reception and enjoyed the highly entertaining and impressive program, featured by addresses by visiting ministers. Revs. Charles D. Rockel and James M. Runkle were among those who voiced a hearty welcome. An enjoyable social time followed the formal program and included refreshments served by the Women's Union of the Church. Harvest Home and Rally services were held Oct. 6. Attendance was large and \$150 was received for the Church fund. On Oct. 13, Rev. Carl Nugent, our missionary to Japan who is home on furlough, gave an inspiring address on his work, using motion pictures to illustrate his address. Fall Communion was celebrated Oct. 20. Rev. Karl H. Beck, our missionary in China, gave an interesting account of his work. On Nov. 17, the Witness Quartet gave a sacred program; the pastor spoke on Home Missions.

Grace Church, Harmony, Pa., Rev. J. O. Gilbert, pastor, is progressing nicely in leadership and training work with 25 enrolled in the community school. A new S. S. constitution was adopted in September, creating an active Workers' Conference which held its initial meeting in October with a banquet served to 52 persons. A fine set of goals was established, including constant improvement of teaching staff, creation of a workers' library, and separation of the school into distinct de-

partments. Offerings were received this fall for Ministerial Relief and Home Missions in spite of the heavy debt on the Church building. The pastor has completed a family record and community survey of over 350 homes which is proving very helpful. 21 infant baptisms have been performed and 11 new members received during the 6-month pastorate. The pastor also serves St. Peter's Church, Lancaster, an independent congregation where a class of 14 was confirmed in October, 14 infant baptisms and 10 adult accessions and renewals. This Church also adopted a new constitution, with active workers' conference and 5 delegates in the training school. Grace Church Boy and Girl Scout troops meet regularly and a junior choir has been organized.

A FINE CONFERENCE

The Conference on Religious Education for the North Carolina Classis was held in First Church, Salisbury, Rev. George T. Fitz, pastor, Nov. 14, with an attendance of 80. Rev. Hoy L. Fesperman, High Point, N. C., chairman of the Classical Committee, presided at the forenoon session and brought the closing challenge in the afternoon. He expressed his pleasure at the interest shown in the Conference and urged those present to return to their respective Churches and apply themselves to the task of the Kingdom.

Rev. W. R. Gobrecht, of Potomac Synod's Committee, addressed the Conference in the morning on "The Scope of Christian Education Today." He said the objective of Christian Education was the whole process of learning to live the Christian life, a quiet, orderly development eventually coming into full grown manhood and womanhood. It does not attempt to substitute mere mechanics for spiritual power. Neither does it compete with the preached Word, but rather, it is to be used in the whole Church program. Christian Education seeks to influence the whole personality, intellect, emotion and will.

He gave a most interesting report on what Potomac Synod is doing in the field of Christian Education.

In the afternoon he spoke upon "Christ in the Life of the Church." His appeal was to make the theme a slogan and the slogan reality. Basing his discourse on Acts 2:42-47, he stated six characteristics of the Church in which Christ is real. The early Christians were Church-going people. No "Go to Church" campaign was necessary. Modern Church members must awake to the necessity of Church attendance.

This was a harmonious people. They were together in spirit, loved one another and dissension was unknown. They were a respect-commanding Church. Outsiders respected the early Apostolic Church. They did something and the world does not ignore those who accomplish. This was an imploring Church—"Continued in prayer." When the Holy Spirit came they were praying. Members today must realize more fully the power of prayer. Stewardship was practiced in the early Church. A common treasury received the gifts of the various members. They were liberal stewards. Herein lies the only satisfactory solution of financial problems in the Church in all times. A triumphant Church—"And

the Lord added to the Church daily such as were saved." Three thousand on Pentecost, later five thousand men, etc. Souls must be redeemed. The Church has no competition in this field and with Christ there is no failure.

One of the high lights of the Conference was an address by Dr. David Foust, Catawba College, on "Plans for Observing the 400th Anniversary of the Printed English Bible." It was an enlightening presentation and made the Holy Word stand out in a more conspicuous way. He stressed the importance of reading, studying and teaching the Bible. He urged the application of the truths to life at home and abroad. He indicated that reformation must be realized in the Church. In stressing the importance of the observance of the anniversary, he pointed out ways and made suggestions as to how it could be done.

Miss Myrtle McDaniel opened the Conference with a most worshipful and impressive devotional service, using the theme, "Hands."

Rev. Dr. L. A. Peeler presided in the afternoon and also conducted one of the discussion groups. Other interesting discussions were led by Mrs. Edgar Whitener, Mr. C. E. Dechant and Rev. H. D. Alt-house.

The prayer of consecration and benediction was given by Rev. C. C. Wagoner.

Findings Committee:

Rev. A. O. Leonard,
Rev. Hugo C. Kellermeyer,
Elder J. R. Young.

MEN'S CONGRESS

Potter, Wis., was host Sunday, Nov. 3, to the semi-annual fall Men's Congress of the Brotherhoods of Andrew and Philip of the Milwaukee and Sheboygan Classes. About 1500 men attended, despite inclement weather. Two outstanding speakers, prominent in evangelical and Church work, featured the sessions of the Congress. At the afternoon service Capt. Henry Servais, commander of the Sheboygan Salvation Army corps, held his audience at rigid attention as he spoke on "God's Charge to Men." Rev. John Scheib of Kaukauna, Wis., contributed the inspirational message of the evening.

"The Brotherhood of Andrew and Philip will produce saints of iron, men of high ideals, men not swayed by materialism," predicted Capt. Servais in expressing the need in the Church today of "a pulsing, throbbing, moving power." Nevertheless, he served notice on the men, when in reply to the question as to where the men are on Sunday morning when the women are in Church, he said they were "trying to hitch-hike their way to heaven on the religion of their wives and daughters. The Church today is passing through a crisis," claimed Capt. Servais, "not because of its principles and its ideas, but because we have not done our duty in bringing it before the world and bringing to it new recruits." He appealed for a practical religion, challenging the men that "it becomes the duty of every Brotherhood to stand back of the Church and make that religion practical."

In reply to the query why it is so hard to get people into Church, the Salvation Army head said that "when the Church can offer something better than the world, then there'll be no trouble." He said the present generation is burying the cross of Christ under material thinking and relegating Christ to the spare-room in the home.

West Bend's bid for the 1936 Spring Congress was accepted by the executive committee in their session presided over by Frank Guenther, Sheboygan. President Paul Grosshuesch, of the Mission House, appealed for financial support of the Brotherhoods to aid in wiping out the deficit of the school by 1937 when Mission House is planning to observe the 75th

anniversary of its founding. President Grosshuesch requested that all major Brotherhood activities and Northwest Synodical gatherings be held on the campus of Mission House that year.

An open forum for discussion of problems and suggestions relative to men's work in the Church was conducted by Dr. E. H. Wessler, Sheboygan. Increased contacts with men of the "E" group was recommended in view of the recent merger of the Reformed and Evangelical Churches.

Jesus Christ was called insane in His day because His ideas and His way of living were contrary to those generally accepted by world society, declared Rev. John Scheib in his powerful address of the evening on "Perfect Sanity Misunderstood." "Insanity was the impression perfect sanity made upon the people of Jesus' day," he said. "The gist of the whole matter is that Jesus did not fit into their thinking and living. After 1900 years we are still trying to squeeze Jesus into our little ideas about life. We little, narrow-minded mortals with our selfish, money-governed lives dare to say He was insane. I think we ought to turn this thing around and consider seriously once that probably He was right—and we are beside ourselves."

—Roland Kley.

DR. CASSELMAN LOOKS IN ON THE EVANGELISTIC WORK

By Frank L. Feserman, for the Evangelistic Work

What has it meant to the evangelistic work to have had Dr. Casselman's visit to Japan? But, before answering this question, mention should be made of the places he visited in this field.

First of all, time was short—never have we felt the need of more time—and September did itself up in clouds and rain. On his way to Sendai from Karuizawa, Dr. Casselman spent several hours with Rev. Kikutaro Yoshida of the Omiya mission. Taking the train at 11 o'clock at night from there he arrived in Aizu-Wakamatsu at 7.30 the next morning. He was met there by the writer and spent five hours viewing the property and work. The home of the late Dr. Christopher Noss, now vacant, was visited; then the Newspaper Evangelism office built by Dr. Noss and at present kept going by Rev. Mr. Engelmann and Mr. Kobayashi was inspected. A look into the Engelmann house, and a call to see Pastor Tan and the Church brought the visit to a close.

On Sunday, Sept. 8, Dr. Casselman, accompanied by Dr. Kriete and Mr. Feserman in the latter's Ford car, visited a few of the Churches in Sendai. First, the Sunday School at Rokubancho Church, Rev. Mr. Kawashima, pastor, and a brief address to the children, then to Yobancho Church, Rev. Mr. Kobayashi, pastor, for the first half of the morning service. We then went to the Nibancho Church, Rev. Mr. Hagiwara, pastor, to hear the sermon, afterwards taking Holy Communion together with these Christians.

In the afternoon we visited Nagamachi Church, Rev. Mr. Hasebe, pastor, one of the mission Churches in the suburbs of Sendai. Here tea was served, and a heart-to-heart talk had with the pastor. Pastor Hasebe has published two books of poems, and he autographed one of the recent copies and presented it to Dr. Casselman. A visit to the Kawaramachi Sunday School in the poor section of the city ended the trip.

The following day, Sept. 9, the work of the Newspaper Evangelism Office in Sendai was examined. Mr. Shinichi Tsukada is its efficient leader, assisted by Mr. Feserman as manager-treasurer. The aims, methods, and hopes of this work were explained, and samples of newspapers with Christian sermons, and pamphlets were given. A noon luncheon had been arranged with the workers and friends of this department, including representatives from the Congregational, Methodist, and

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REV. H. A. CRUMIUS
Menomonee Falls, Wisconsin

Baptist Churches. An address of welcome was spoken by Rev. Mr. Taguchi to which Dr. Casselman responded, assuring those present of his deep interest in the work of Newspaper evangelism.

Part of the afternoon was given to the evangelistic missionaries in conference, and in the evening the officers of Classis entertained Dr. Casselman at a Japanese gochiso (dinner), and problems pertaining directly to the evangelistic work were discussed. The following day he was introduced to the Joint Evangelistic Board, spoke briefly of the Foreign Mission Board's concern in this work, and sat through a part of the meeting. In the afternoon a conference was held in the social hall of the college with the pastors of Mission-supported Churches, entering into their problems and experiences. About forty pastors were present.

From Sept. 11, for three days, a Spiritual Conference was held in the Sendai Nibancho Church of all Church of Christ in Japan workers in the North. About 250 attended. Being introduced to this body of Christian leaders, Dr. Casselman spoke feelingly of the Board's interest in and hopes for the future Church, especially expressing the desire to see a strong, self-supporting national Church in the not distant future. Later Dr. Casselman, accompanied by the missionaries concerned, made visits to the work in Yamagata, Akita, Aomori, and Morioka, where the workers were interviewed and mission property examined.

On Sunday, Sept. 15, he preached in the Tohoku Gakuin College Church to a large audience, the message being interpreted by the pastor, Rev. Mr. Akaishi, and on Sunday, the 22nd, he spoke in the Rev. Yasuji Jo's Church in Fukushima. Finally, the evangelists in the Tokyo-Santama field, Dr. Henry K. Miller in charge, were met in conference in Tokyo.

Proceeding to the question in the beginning, "What has it meant to the evangelistic work to have had our Board Secretary visit the field at this time?" the answer can be put briefly: It has meant everything. Discouragement has been our lot for quite some time. Loss by death to the evangelistic work of Dr. Christopher Noss, financial, administrative, and problems of policy for the future were rendering us a knockout blow. In general, there has been not such a hopeful outlook all along the line. Questions such as, "Will we get any more evangelistic missionaries to fill the vacancies?" "Will our budget be granted?" "What plans can we make for the future advancement of the Church?" were being asked on all sides. Though many perplexing difficulties are not yet solved, Dr. Casselman has brought the right message at the right time. He seems to have been the man "for a time like this," and we are confident that he carried to the Board of Foreign Missions and to the home Church such information of the work, and insight into problems as will help you to help us solve many questions for the future.

In this brief space I cannot adequately express the appreciation of the evangelistic force for Dr. Casselman's visit; and we can only hope and pray that his journey homeward will be a safe and restful one (there was little rest while in Japan), and that the Churches will continue to "hear him gladly" and support the cause he represents. While we are quite willing to continue our efforts on limited means for a little while longer in order that the debt of the Board may be cancelled, it is im-

perative that we begin to pick up the broken ends and start forward on a new program of service for the cause of Christ in Japan. "Let us go into the next towns, that I may preach there also", is the representation of our hearts' desire. We are not ready to give up, rather we are ready "to launch out" into unoccupied fields that Japan may more completely be won to Christ. Dr. Casselman's visit will, we believe, help you to see the necessity of this. We all say, "Come again" and "more often."

CEDAR CREST COLLEGE

The girls at Cedar Crest College were the hostesses at a most successful seminar discussion conducted by Betty Reece, Y. W. C. A. president, on "Relationship Between Men and Women" on the afternoon and evening of November 20, for which the speaker was Grace Loucks Elliot, who is the noted author of "The Adolescent Girl" and "Problems of Youth." Among those in attendance were six representatives of Moravian College for Men in Bethlehem, twenty representatives from Moravian Seminary and College for Women, also rep-

representatives from Lehigh, Muhlenberg and other colleges of the Lehigh Valley.

Miss Betty Oaks, Camden, N. J., has charge of the Thanksgiving Basket. The students contribute money, clothes, and food to the needy families in Allentown. Each girl takes it upon herself to be responsible in one way or another for bringing Thanksgiving cheer into the lives of those who desire to share the happiness of others.

A pre-holiday activity in the form of a Joint Christmas Service is being held in the beautiful perpendicular Gothic Chapel at Muhlenberg on Dec. 11 at 11 A. M. At

this time the Glee Club of Cedar Crest offers selections of various Christmas carols and the Muhlenberg choir gives renditions of Old German chorals.

On the eve of the girls' departure for their Christmas vacation there is a dinner given for all the students. Miss Dorothy Gingrich and Miss Arlene Prentice are in charge of the dinner. After this, a religious concert is given by Woodrow Schaadt and Pauline Schaadt Koehler, organist of the St. James Reformed Church and head of the Music Department of Cedar Crest. The program will be held in Deitz Hall.

—Elizabeth M. Snyder.

To Sunday School Teachers

If you contemplate giving your scholars books as Christmas gifts, you will find in your own Book Room in the Schaff Building volumes ranging in price from 10c to 75c. We will gladly make a selection for you if you will send us the ages of the children and the prices you wish to pay. Address your orders in care of Mr. George W. Waidner.

BOOK REVIEWS

Harper's Monthly Pulpit. \$1. Harper & Bros.

Recent volumes in this desirable series of sermons issued each month are as follows: "Life at Its Best", by Dr. Avery A. Shaw; "Finding Ourselves", by Dr. Chas. R. Brown; "Hearing the Unheard", by Dr. Merton S. Rice; "Throne Rooms", by Dr. Gains Glenn Atkins; "The Victory of Faith", by Geo. Craig Stewart; "The Face of God", by Dr. G. Stanley Russell; "Finding God in a New World", by Dr. Wm. Adams Brown; "With Honor", by Chas. H. Heimsath.

Each volume contains 10 sermons. They are, of course, of quite unequal value, but all are worth reading, and some are quite outstanding. —P.

Halt! Cry the Dead (A Pictorial Primer on War and Some Ways of Working for Peace). Arranged and edited by Fred'k A. Barber. 160 pp (illustrated). \$1.50. Associated Press, New York.

It would be a good idea to have one of these on every library table in every land. A few years ago Mr. Barber was responsible for the little book, **The Horror of It**, which pictured war as it is. In similar vein, he has here assembled some of the best available ammunition in "the war against war". With forewords by Will Irwin and Dr. Dan Poling, messages from Dr. Fosdick and many others, and a number of the best cartoons, Mr. Barber has given us a book well worth preserving, which every peace-lover should cherish.

—L.

A Book of Chapel Talks, by Elbert Russell, 222 pp. \$1. Cokesbury Press.

The Dean of the School of Religion of Duke University gives us 62 brief addresses packed full of meaty thoughts couched in simple and understandable language. It is a treat to read this. —E.

Rome Stoops to Conquer, by Dr. E. Boyd Barrett. 267 pp. \$2.75. Julian Messenger, Inc.

This is a book that is bound to attract no little attention, written by an eminent New York psychiatrist who was, for 20 years, a member of the Jesuit Order. He took degrees in the Universities of Dublin, Louvain and London, and taught psychology in Georgetown and Catholic Uni-

versities. This book is written to show the campaign which the Pope is directing to regain her ancient pre-eminence in the world by winning America. Dr. Barrett reveals what the Catholic Church is doing and how it is winning workers, coaxing the Negro, denouncing the Communist, meeting Protestants and Jews in friendly converse, exercising hidden influence on the press, using politics and propaganda to further its aims. Whatever your opinion, here is a point of view that cannot be entirely turned aside.

—L.

The Epistle Selections of the Ancient Church, by R. C. H. Lenski. 932 pp. \$4.50. The Lutheran Book Concern, Columbus.

A weighty and scholarly volume, giving an exegetical-homiletical treatment, from a conservative standpoint, of the epistle lessons of the Church Year. —E.

For Better, Not for Worse (A Manual of Christian Matrimony), by Dr. Walter A. Maier. 504 pp. \$2. Concordia Publishing House, St. Louis.

This is one of the completest books we have ever seen on one of the most important subjects that the mind of man can consider. In fact, perhaps the chief objection that can be urged against it is that it is too long, and that, therefore, all too few young folks may take the time and trouble to read it. As the author is a professor in Concordia Theological Seminary, under the Missouri Lutheran Synod, and is well known to many as the speaker at the "Lutheran Hour" over the radio, there can be no doubt about the orthodoxy of this book. But when was orthodoxy more needed on the subject of sexual relationships? We cannot help feeling that the Biblical conception of marriage is set forth in this book not only in a very scholarly way but in as popular a fashion as one could expect to have it treated by an orthodox Christian thinker. It would be difficult to find a Christmas gift better worth while for young folks about to be married—indeed, for any young people, or those no longer young in years. Every man and woman truly interested in the future of the nation must devoutly hope and pray for a sounder and more wholesome conception of mat-

rimony than that which now seems to prevail in America. Therefore, the publication of such a book as this may be regarded as a really important event. May its usefulness be multiplied! —L.

Boy Days and Boy Ways, by Frank H. Cheley, 185 pp. \$1. Judson Press.

A real boy's book for real boys. These camp-life stories are far removed from sermons, but in "teen" age talk, they present wholesome messages. All who have contacts with boys will enjoy the tone as well as the content of these 15 well-written stories. —E.

The Church and Society, by Dr. F. Ernest Johnson. The Abingdon Press, New York. Pages 223. Price \$1.50.

Christ's Alternative to Communism, by E. Stanley Jones. The Abingdon Press, New York. Pages 302. Price \$2.

Still they come—books on the social significance of the gospel, though their number be legion and despite the hostility of recent theological trends. Indeed, the political chaos and the economic welter of our times lend peculiar urgency to the voices that speak to us, not merely of recovery and stability, but of the radical reconstruction of society.

Two such voices are heard in these new books. The names of their authors are widely known. They command respect, and they evoke confidence. Dr. Johnson is on the secretarial staff of the Federal Council, the editor of the weekly Information Service that has become indispensable to intelligent social workers. And E. Stanley Jones we bracket with Kagawa, Schweitzer and others as the exemplars of Christ-like living and thinking. Both have published a number of valuable books.

Our high expectations are fully met in these new publications. Kindred in spirit and aim, they differ in their approach. The background of Dr. Jones' book is Communism, as he observed it personally in Russia and China. That puts an evangelistic note into his fervent plea. His conclusion of the whole matter is, "The Kingdom of the Atheistic Mass Man and the Kingdom of God are at the door of the world. This generation may have to decide which one it will take" (p. 302). The setting of Dr. Johnson's book is our own social scene. It is less fervent, perhaps, in its tone than the companion book, but no less Christian in its conclusions.

and no less timely in its conclusions. The author examines our present social system in the light of the Christian ideal of life, and he outlines the place and function of the Church in the conflict of social ideals. Sanity and fairness characterize his presentation and discussion throughout the entire volume. The chapter entitled, "A Program of Social Education", deserves special mention.

—Theo. F. H.

School House of the Foothills, by Ella Enslow and Alvin Harlow. Simon and Shuster, New York.

For this book the public is indebted to Alvin Harlow, who happened to read some of Ella Enslow's appeals for aid for "her people" and said, "I must have her story." Miss Enslow and her collaborator wrote various articles for "The Saturday Evening Post", some of which afterwards became sections of this volume. The book is a plain story of what a consecrated school teacher may come to mean to a small community of humble, underprivileged folk in the soft coal regions of the Tennessee mountains. Ella Enslow was sent there in 1928 and, in addition to a school mistress, she became doctor, nurse, financial adviser, preacher and ministering angel.

The value of the book lies in the sympathetic depicting, by one who came to know by personal experience from daily contact, of the personal, family, economic, educational and religious life of the so-called mountain whites during the greatest

depression in American history. The last four chapters are a relation of incidents and conditions in connection with the breaking up of this community due to the building of one of Uncle Sam's huge dams. Many people who have never had the opportunity to know how this "other half" of our fellow-citizens live, will find the book interesting reading. Young people will be attracted to it because it is a kind of a biography of a plucky young woman, resourceful enough to solve seemingly unsolvable problems and unselfish enough to give all she was for those she loved. The authors have the rare art of telling many facts and experiences in the form of stories and in a captivating style.

—A. G. P.

ADDITIONAL BOOK REVIEWS ON PAGE 27

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The Board of Trustees of the Home sustained two serious losses recently through the death of Rev. R. M. Kern of Allentown and Elder Martin Fey of Tamaqua. The former became a Trustee at about the time the Home was established in 1903. The institution had a small beginning and those in charge of its affairs then had much faith and gave much time and labor to foster the institution. Rev. Mr. Kern served as secretary and as treasurer of the Board and as Superintendent of the Home. Though he was the pastor of a

large and flourishing congregation requiring much of his time, he at the same time directed the work of the Home very successfully. In later years he asked to be relieved from that part of his work and others were chosen to succeed him. However, he continued as one of the most active members of the Board. Even when through failing health his activities had to cease, he was made a member emeritus of the Board, an honor which he richly merited. For about one generation he contributed much to the success of the institution.

Elder Fey became a Trustee of the Home in 1926, when the Home became a Synodical institution. He became much interested in the Home and its work. The first step was to expand the Home so as to provide for many more guests from the enlarged constituency. He not only was regular in attending the meetings of the Board but his counsel proved very valuable and all associated with him were much impressed with his earnestness in the endeavor to expand the Home. He made liberal cash contributions during the time of the building operations, before and since. There was abundant evidence that he derived a great deal of enjoyment out of his liberal contributions not only to this, but other benevolent agencies of the Church. We are informed that he has left a legacy of \$10,000 to this institution as well as liberal amounts to other charities. The Board of Trustees has lost two strong outstanding members, and they will be greatly missed.

HOME AND YOUNG FOLKS

PRAYER

This quaint prayer hangs outside the door of the Refectory of the Cathedral, at Chester, England:
Give me a good digestion, Lord,
And also something to digest,
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry over much
About the fussy thing called "I."
Give me a sense of humor, Lord;
Give me the grace to see a joke,
To get some pleasure out of life
And pass it on to other folk.

Junior Sermon

By the Rev. Thomas Wilson, Dickert, D.D.

BOOKS WRITTEN BY MARK TWAIN
Text, Ecclesiastes 12:12, "Of making many books there is no end."

On next Saturday, November 30th, it will be exactly one hundred years that Mark Twain was born, then known as Samuel Langhorne Clemens. But the seventeen books which he wrote were all published after he had assumed "Mark Twain" as his non-de-plume.

The story which opens his first published book, entitled "The Celebrated Jumping Frog of Calaveras County and

Other Sketches," which was published in 1867, when he was in his thirty-second year, came to him in a peculiar way.

Two years before that, in 1865, while Mark Twain was in a mining camp, he and his companions, all of them gold seekers, spent a good deal of their time around the rusty stove in the dilapidated tavern, telling stories. One of them, a former Illinois pilot, by the name of Ben Coon, told many dreary and endless yarns. Mark Twain took a great interest in these stories.

One rainy afternoon, as they were gathered together Ben Coon told one of his favorite stories, which, however, Mark Twain had not heard before. It was about a frog whose owner had trained it to jump. He told how the trained frog had failed to win a wager because the owner of a rival frog had loaded the trained jumper with shot.

Mark Twain made a brief memorandum of the frog story in his note book. He left the mining camp shortly after that and went to San Francisco. There a letter from Artemus Ward awaited him, in which he was asked to write something for Ward's book of travels. He wrote the story of "Jim Smiley and His Jumping Frog" and sent it to Artemus Ward. It arrived too late to be included in the book for which it was intended, and was handed to the editor of the "Saturday Press." He published it December 18, 1865, and it was copied and quoted far and wide. A New York correspondent of a San Francisco paper wrote: "Mark Twain's story in the 'Saturday Press' of November 18th, called 'Jim Smiley and His Jumping Frog,' has set all New York in a roar." James Russell Lowell called it "the finest piece of humorous writing yet produced in America."

Mark Twain's career as a humorist had

begun, and his fame increased with the years, as he published one book after another, until finally he was regarded as the greatest humorist America had yet produced, and he was ranked among the foremost humorists of the world.

In one form or another, Mark Twain has told the story of his life in his books. The next book he published was "Innocents Abroad," in the summer of 1869. At this time he was carrying on his courtship of Olivia Langdon, whom he married February 2, 1870, and she read the final proofs of the book with him. She became his editor and filled this important position to her death. The world owes a great deal to Mark Twain's wife, who inspired him to give only his worthiest to the world. The book "Innocents Abroad" was a success from the start. The first month more than five thousand copies were sold, and in six months the sales amounted to thirty-one thousand.

Mark Twain learned that the luxurious paddle-wheel ship "Quaker City" would leave New York on an excursion trip across the Atlantic to the Mediterranean and the Holy Land, and he leaped at the chance. A number of ministers and school teachers went on the trip and Mark Twain was the life of the party. He sent letters about the trip to the "Alta" in California and to the "Tribune" in New York, speaking of the tourists as "Innocents Abroad." They were widely read, and when the boat returned to America Mark Twain stepped off the "Quaker City" a celebrity.

His other books now followed in rather quick succession, with only a year or two between them. In 1871 he published "Roughing It," which was based on the overland pioneer days, growing out of the experiences he and his brother had in going to Nevada in a stage coach. About forty thousand copies of the book

were sold during the first three months after its publication.

In 1873, "The Gilded Age" was published. This was a dramatic composition written by Mark Twain in conjunction with Charles Dudley Warner. While the book did not rank high as a dramatic composition, the character of Colonel Sellers, produced by Mark Twain, and as represented on the stage by John T. Raymond, is spoken of by a noted critic as "Mark Twain's supreme invention," "which is as likely to endure as any fictitious character of our time."

Then, in 1876, followed "Tom Sawyer," which is one of the greatest boys' books ever written, and which appeals to all boys from eight to eighty. William Dean Howells, one of Mark Twain's best friends, said, "It is altogether the best boy story I ever read." Mark Twain said it was not a boy's book at all. It made an immediate hit and remained one of Mark Twain's most successful books, for readers of all ages.

The real Tom Sawyer was Mark Twain himself. His Tom Sawyer days began when he was about nine years old and continued until after his father's death. He had seen most of the round of life; there was little that he did not know. He had some trouble to learn to swim. He saw two of his playmates drown, and was himself repeatedly dragged ashore, more dead than alive. In the end he conquered; he could swim better than any boy in town of his age. The mile-wide river which passed his town gave him great happiness and afforded him many adventures. There was a cave near his home, and he and his companions explored its marvels. He took great interest in the rafts and boats which went up and down the river. Once he slipped aboard a steamer and concealed himself under a boat. But he was soon discovered and sent home.

These and other things and experiences furnished the background for "The Adventures of Tom Sawyer." He brooded over them many years and the story grew upon him. His boyhood experiences were embellished by his imagination. Most of the home incidents in the story really happened. He used many of his boyhood acquaintances as characters in the story. All these things made it real to life and a popular story book.

In 1880, Mark Twain published "A Tramp Abroad," which has to do with incidents and experiences in a trip to Europe, and "The Prince and the Pauper," which is a delightful story greatly enjoyed by children. His "Life on the Mississippi" followed in 1883, and the next year, 1884, "The Adventures of Huckleberry Finn," which is another story that is much liked by the young, made its appearance.

The latter book, "Huckleberry Finn," was to supplement "Tom Sawyer." Mark Twain had great faith in it in the beginning, in 1876, but as he went on with it he liked it less and less, and once thought of giving it up and burning it. After he had it half finished he let it lie for some years. But eight years after he had begun it he completed and published it, and some of his critics think that this story, among his books of pure fiction, is most likely to survive the longest. It has been called "the greatest book ever written in America."

It was five years until the next book was published, but it was worth waiting for. Some of Mark Twain's critics think his "The Connecticut Yankee at King Arthur's Court," published in 1889, is one of the best stories he wrote, but it met with severe criticism and even denunciation because it condemned all the tyrannies the author had ever heard of, covering ten centuries. It is the most "artistic" of all of Mark Twain's works.

The remaining books he wrote we can only mention by name. In 1891 he published "The American Claimant." During the year 1895 the story of "Joan of

BIRTHDAY

(November 28)

— years old today!
My, my! how can it be?
I cannot think so many years
Have slipped away from me.
It seems so short a while ago
That I was but of age,
Preparing then my role to play
On Life's protean stage.

At times I feel the passing years
Have little wisdom brought,
But then I find there are some things
That Time to me has taught.
Some truths I've learned—that love is
real,
Honor no empty dream,
That things intangible weigh more
Than things that more real seem.

The years have taught that fame and
gold,
And prominence and pow'r,
Are not the things that recompense
For Life's fast flitting hour;
But that there is a higher plane
To which one may aspire,
Which, though one may not quite
attain,
Lifts life above the mire.

The trust of little children,
And friendship true and tried,
Are other things I've found worth-
while,
And, yes, a proper pride.
So that my — and — years
Have not been all in vain,
For, after all, they've taught me much,
To my eternal gain.

—Walter Esmer.

Arc" was printed in "Harper's Magazine," running from April to December. This was the result of his interest in Joan of Arc awakened in his youth by the page of a book blown across his path by the wind. These chapters were later printed in book form. In 1897 he published "Following the Equator," telling the story of his lecture trip around the world. This was practically the last of his great books, and was followed by a few minor publications which are not of any great interest to us.

Teacher (to bring out the idea of size):
"Mention a difference between an elephant
and a flea."

Tommy: "Well, an elephant can have
fleas, but a flea can't have elephants."—
Everybody's.

Home Education

"The Child's First School is the Family"—
Froebel

PUNCH AND PERSONALITY

Esther Hull Doolittle

"Mother, may I stay at home from
school today? Please, Mother!" Tears
shone in the dreamy blue eyes of Mar-
tin Hopkins, Junior, aged six, as he

THE PASTOR THINKS

That people who tell the Every
Member Canvassers that they can-
not increase their Church support,
when they really can, should remem-
ber that they are not lying to the
canvassers but to the Holy Spirit.

—Now and Then.

dallied with his oatmeal in the Hop-
kins' sunny breakfast room.

"Of course not! The idea!" Young
Mrs. Hopkins, in a crisp pink gingham,
placed two squares of buttered toast
on her son's plate with an air of finality.
"Daddy went to school every day when
he was a little boy. Don't you want to
grow to be a smart man like Daddy? You
like school, don't you, Martin?"

Vigorous head shakings from Martin
caused a doubtful pause in Sally Hop-
kins' efficient domesticity.

"Paul likes school," she remonstrated.
"His mother says he's learned lots of
songs and makes all kinds of pretty
things to bring home. You wouldn't let
Paul get ahead of you, would you, Son?"

Martin, Junior, gulped down a spoon-
ful of very hot cereal, crammed some
toast into his mouth and with no other
sign of the inarticulate rebellion in his
soul, trudged off to school.

What kind of a world was it anyway,
where everybody else did smart things
while he could only sit in an agony of
self-consciousness and hope to be over-
looked? Revolt, unexpressed, and mis-
understood even by himself, surged
over the small boy many times during
those first weeks of the fall term. Un-
happiness manifested itself in bad tem-
per, sulking and tears, accompanied in
turn by punishment, scoldings and coax-
ings. Then one day, presto! all was
changed. Grandma Hopkins came for a
visit.

That night, in the friendliness of the
front porch, with Martin, Junior, safely
tucked in bed, Sally and Martin, Senior,
unburdened their troubled hearts to
Grandma, concerning their son's woeful
"lack of punch and personality." Grand-
ma didn't say much, just rocked and
smiled faintly to herself, but somehow,
the worried parents felt comforted by her
understanding silence.

Next morning the sun shone in a
cloudless blue sky, and sparkles of frost
lay on the grass. Grandma bestirred
herself early and awakened her grand-
son, and very soon they were walking
together in the brown woods nearby.
They returned with such appetites for
breakfast that even the thought of the
dreaded school was less distressing. More-
over, hadn't they found in a sheltered
fence corner the bluest blue gentians for
Miss Price to put in the yellow bowl in
the sunny first-grade window? Martin
could hardly wait to see his teacher's face
when she would notice them, and he ran
all the way for fear they might wilt.

Miss Price rose to the occasion without
showing that it was an occasion. Martin
was praised for keen-sightedness, and
later the flowers were used for a painting
lesson. Martin felt useful and important.
There was a healthy glow of self-respect
beneath the small blouse. It was fun,
after all, to be noticed sometimes. Next
day he triumphantly presented trailing,
orange-berried bittersweet.

Grandma stayed ten days and during
that time Martin acquired in school a
reputation for being the sharpest-eyed,
best nature-informed child in the class.
He asked innumerable questions of
grownups concerning his treasures
brought in from woods, streams and fields.
He and Grandma studied birds and in-
sects from books they found in the public
library of the town. After she went, Mar-
tin continued his studies with the help
of the delighted Sally and Martin, Senior.

Soon it was quite common for Martin
to stand before his classmates and tell
about his "finds" and his experience.
Gradually, his self-confidence was built
up. The world of capable, competent
beings that Sally, in her zeal to make a
strong "he man" of her son, had set be-
fore him so diligently, lost its terrors.
The unassertive, retiring child had found
a place for himself, all because Grandma,
from her vantage point of experience, had
been able to assist in providing an enter-

ing wedge, whereby her grandson might work his way into the scheme of things and earn the respect and admiration of his fellows.

"I feel that kindergarten work is so important that it should be made an organic part of the public school systems of the nation."—James M. Smith, President, Louisiana State University.

If there is no kindergarten in your community, the National Kindergarten Association, 8 West Fortieth Street, New York, will tell you how to work to secure one in your public school.

Teacher: "Some one give me the definition of a 'wave.'"

"I got it, I got it," spoke up Ned with a wriggling hand.

"All right, Ned, let us have it."

"A wave is a big heap in the water caused by the wind."

The Family Altar

Rev. Alfred Grether, Defiance, Ohio

HELP FOR THE WEEK OF DEC. 2-8

Memory Verse: "The people had a mind to work." Nehemiah 4:6.

Memory Hymn: "O Little Town of Bethlehem".

Theme: Nehemiah Rebuilding the Wall of Jerusalem.

Monday: Praying Together
Nehemiah 4:7-14

"Together" is outstanding in all of the topics of this week. How suggestive and compelling the word is for all true Christians! Once all of Christ's followers catch the full meaning and force of it, the Church will become a power that will shake the earth and succeed just as truly in the world-wide establishment of Christ's Kingdom as Nehemiah, with his united hosts, succeeded in his daring undertaking, in the face of the strongest and most persistent opposition. "We made our prayer unto God" lets us in on the underlying secret of his grand accomplishment. When the children of God in keeping with Christ's prayer for unity and in the "one accord" spirit of the upper chamber persistently pray, great results follow.

Prayer: Lord, grant that Thy children may be fervent, persistent and of one mind in asking of Thee the things for which Thou wouldst have them pray. Increase throughout our land the number of family altars where parents and children together draw near unto Thee. Amen.

Tuesday: Building Together
Nehemiah 4:15-23

The "Together" of this topic ought to be heavily underscored, for nowhere is a finer example of thinking, aiming, standing, laboring together to be found than that which our passage supplies. Nehemiah's organization for building the city wall and for the people's self protection was complete to the last detail and functioned marvelously because he had planned with God and because the people were minded to work together with Him and with one another for the glory of Jehovah. With God and their far-reaching preparedness they gave a good account of themselves. We as builders of God's spiritual Zion have much to learn from them concerning faith, courage, watchfulness and united pursuance of the Lord's work.

Prayer: Thou, O Christ, art the great Master Builder. And as Thou seekest workmen to labor with Thee in building Thy Church, grant that we may cheerfully and courageously obey Thy call, in a spirit of true cooperation with all who love and serve Thee. Amen.

"Before Inventory" Bargains!

Visit your Book Room in the Schaff Building and see the splendid selection of Children's and Young People's books at greatly reduced prices.

If it will not be convenient for you to make a personal call, tell us the ages of the children for which you wish books,—and we will make a selection for you. We are constantly doing this for others. We will gladly do it for you.

BOARD OF CHRISTIAN EDUCATION OF THE EVANGELICAL AND REFORMED CHURCH (THE HEIDELBERG PRESS)
1505 RACE STREET, PHILADELPHIA PA.

Wednesday: Working Together
I Cor. 3:1-9

One of the greatest hindrances to united effort in the Church of Christ is sectarianism; and sectarianism Paul clearly shows is the result of childish narrowness on the part of men and women who are not making progress toward maturity. He calls those babes and carnal who say, "I am of Paul, I of Apollos" and exhorts them to forget such fruitless, harmful bickerings and be one in their zeal for serving the Master. He clearly states the high position and calling of all true Christians, when he says, "We are laborers together with God." None, however firm they may be in their religious convictions, are true to their calling, who for any reason refuse to cooperate with the Church and with Christ for making the whole world Christian.

Prayer: O Lord, bring to the realization of Thy children everywhere that in furthering Thy glorious cause they need to stand together and work together. Sanctify and prosper the labors of their hands. Amen.

Thursday: Walking Together
I John 1:1-10

True Christians walk together with God, and therefore also in spirit with one another, for walking with Him makes them knights of one and the same grand order, members one of another, pilgrims of the same way to the same goal. No other fellowship is equal to this. John speaks of it as "walking in the light as He is in the light". That more than anything else is their distinguishing characteristic. Real Christians flee the darkness of sin and unbelief that unregenerated evil-minded persons revel in. They love the light of truth that radiates from Christ and wholeheartedly cast in their lot with Him and His followers, never willingly or intentionally giving heed to the many seductive agencies that would draw them from His side. They "choose the path of heavenly truth and glory in their choice", knowing and experiencing more truly day by day that "not all the riches of the earth could make them so rejoice".

FOOD FACTS

Did You Know That:

- Milk has a pleasant sweet flavor due to its lactose or milk sugar content.
- The sugar content of asparagus stalks is greatest at the base rather than at the growing tips.
- The calcium content of kale excels that of spinach, being nearly as readily available as the calcium of milk.
- Cheese is the oldest prepared food known to civilization.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Prayer: O God, grant that we, by the help of Thy spirit, may choose the path of heavenly truth in which all true Christians walk and that we may prove ourselves worthy of their exalted fellowship. Amen.

Friday: Witnessing Together
Acts 1:1-8

We Americans, our religious leaders say, are not so much in need of religious instruction as of hearty willingness to live up to the Christian standards with which we are already familiar. Through years of preaching and teaching high ideals of faith and godliness have been set before us; are we giving evidence that the Truth has struck home? Are we as members of the Church witnessing for Him as naturally, courageously and effectively as His first disciples did? "Ye shall be my witnesses" was not spoken for them alone. If so much depended on their personal testimony, how important still is witnessing for Christ!

Prayer: Dear Lord, we pray that Thou wouldst so plant Thyself in us that we, like thrifty trees, may at all times bear witness of the life that fills our souls. May our lives show forth our oneness with Thee and with all believers. Amen.

Saturday: Worshipping Together
Psalm 95:1-11

The man to whose inner self God, by His Spirit and Word, has made Himself known, so that he can intelligently worship his Maker, is unspeakably blest above his unenlightened, unbelieving fellowmen. It is in the soul, according to Christ's own statements, that true worship takes place. Yet this does not make worship with others impossible or ineffective. "There is a place where spirits blend, where friend holds fellowship with friend". That place is God's mercy seat, which though it may be approached alone, is also accessible to multitudes, when they together draw near in the Spirit. Preachers say that there is inspiration in numbers; and every sincere Church attendant finds something in the worship together with others that gladdens and blesses his soul and that he can not lightly forego. "I had gone with the multitude".

Prayer: O God, as Thou art one and the only one to whom all praise and adoration are due, grant that Thy children may worship Thee in oneness of mind and spirit. Hear and bless them whenever and wherever they thus approach Thee. Amen.

Sunday: Rejoicing Together
Psalm 85:1-13

The key-note of "rejoicing together" is struck by the Psalmist in verse 6, "Wilt thou not revive us again; that Thy people may rejoice in Thee?" The only perennial spring of joy and comfort for all is God Himself. When men and nations fix their hearts on Him and take delight in living according to His will in all things they, because of their God-centered, receiving attitude, are filled with the joy that He gives. That is the ideal attitude for every people, the one that makes for highest,

truest happiness. When men turn away from Him and seek to satisfy their soul-thirst from cisterns of their own devising, joy goes out and sorrow, want and misery come in. They are strangers to happiness till they can pray, "Turn us again, O God of our salvation".

Prayer: Father in heaven, be gracious to our afflicted land. Revive us, cause all of us to know that only as we forsake sin and live wholly to Thy honor and glory shall prosperity and joy return and sorrow and want cease to burden us. Amen.

Tommy: "Grandma, if I was invited out to dinner some place, should I eat pie with a fork?"

Grandma: "Yes, indeed, Tommy."

Tommy: "You haven't got a pie around the house that I could practice on, have you, grandma?"—**American Boy.**

Folk Facts from China's Hinterland

By Grace Walborn Snyder

The Rhinoceros Fights the Flood Dragon

Three times, last hot weather rainy season the waters rose and flooded the land. At first the water was only a little high, and the people thought the Dragon was not too anxious to get to the sea. But the second time and the third time, the river roared, and boats, houses, trees and boulders swept along in the rushing current. Surely a huge dragon was determined on getting to the sea, they said. Where the two rivers joined, united and passed the city, one day huge dipping, chopping, slapping waves appeared. More river-street houses loosed from their foundations. Wet seasons and dry seasons, years in and years out, high water and low, waves didn't rock and pound at that place in the river, . . . so people said.

And from that it was that word became rumored about that the "One-Horned Beast" and the "Long-nosed Cow" were fighting the Western Dragon there in the middle of the joined rivers. And the fighting was a fierce assault of horning, pitching and dragon-tail lashing. And the Dragon could make no progress against the two—the "One-horned Beast" and the "Long-nosed Cow". There in the water, these two fought to protect Shenchow and the cities below, for if the Western Dragon passed, the waters would spread over the great wide land. . . . So, that is why there were waves; and wild-eyed boatmen said they saw spot-splashes of the dragon's blood red there in the spray of the waves.

I had never heard of it before. I didn't know what the "Tu Go So" and the "She Nu" were. I asked our gate-woman about them. She said that images of them were in the temple outside the city wall's East Gate. So, I went out to see; and there, at the entrance to the old temple court, under the gate-house roof, were two animal images. They were fenced away from passers' touch, but one lay at each side of the walk entrance. Each figure looked like a cross between a cow and a deer. One had side horns, and the other had only a mid-forehead horn. Neither of the figures looked like any animal I had ever seen.

Then, because I had become really curious, I asked a teacher if the Chinese language had such terms in the written language: "Tu Go So" and "She Nu". The teacher told me that the "One-horned Beast" was a myth, but that "She Nu" was a perfectly good term, was a real animal and that I could find translation of it in the dictionary, and that the pupils in the school studied about such animals. So I looked in the dictionary. And there it was! "She Nu"—**a Rhinoceros!**

That was the English term. But now I must confess that I really don't know

BIBLES

The Bible I use is quite precious and true,
It's not old, for 'twas given to me
For reciting some verses and attending each week,
My Sunday School, most faithfully.

The Bible in Church is a beautiful thing,
And the words that I hear others read
Have sunk deep in my soul and have helped me to find
My Master—my Solace in need.

But the Bible that thrills me, whenever I take
It carefully down from its place,
Is the old family Bible, now yellow with age,
With its leaves torn and broken its face.

'Twas my grandparents' Bible; they cherished it so—
Each record of death and of birth
Is carefully written, with dates down beside,
All recorded, the sorrow and mirth.

'Twas thus handed on to my father, and he
Added my name along with the rest,
How proud I have felt when I see it right there
And know I'm a part of that list.

And now it is mine, that Bible so old,
I shall cherish and reverence always
Those whose names are written in pages of gold
And whose love will follow my days.

I shall see as I read from that Bible
All the memories and days of the past,
And thank the Good God up in Heaven
For such family traditions as last.

—Ruth Clymer White.

what a rhinoceros is; a "Long-nosed Cow" means just as much to me. Rhinoceri and Hippotami have always been mythological animals to me; I've seen them in zoos. I remember that they are thick-skinned, mud-colored and ugly. Having seen them in zoos, and even after having heard their grunts, my mind went outside of the zoo and said, "No. There just ain't no such animals." Now, here they turn up in West Hunan; at least, the rhinoceros does. But this West Hunan animal has a partner that can't be the Hippotami; so, I suspect that this West Hunan "One-horned Beast" is actually the myth form of the one-horned rhinoceros, which the encyclopedia says is one of the rhinoceri species.

But still I'm not satisfied. How did this thing get to West Hunan? When I get to a big city again, I must go back to a zoo. (Unless by that time I find that they are to be found only in museums.)

These things I must find out:

1. Are rhinoceri of the same habitat family as the Chinese water-buffalo?
2. Into what northernmost latitudes have rhinoceri remains been found?
3. Are rhinoceri invariably marsh-ground and low-water animals?

Myths do make queer contradictions, but foundationally they don't really lie. Now, how did the rhinoceri get to West Hunan, and how could it have come to be a flood-fighter, the antagonist of the Dragon? A missionary from Yuanchow, southwest Hunan, told me that there is a brass image of a rhinoceros right there in the river water's edge. And the river in that section never floods Yuanchow.

To satisfy my inquiry about how a rhinoceros can prevent floods, a Teller of Old Tales told me this story:

When scattered families first collected to make a village at Shenchow, and at a time before wells had been dug, a water carrier one day went down to the river for water. Along the way, an animal got into his path and blocked his way. The water carrier thought it was some farmer's lazy plow-buffalo, and he struck the animal with his water buckets' carrying pole. The carrier went on to fill his buckets with water, and did not pay any attention to the few animal hairs that had stuck to his carrying pole. But when he got to the water's edge, and dipped his pole to fill the buckets, the river water receded. His water buckets were swung from the two ends of the pole, and he walked on out into the river, carrying the pole across his shoulders. But each time he stooped, and started to dip water, the river water would recede. Finally, he went back to the house without any water. And immediately he told this strange thing to the elders of the village. They examined his carrying pole, and found the animal hairs. The village sages saw that these hairs were hairs of the strange "Long-nosed Cow" which had been seen near the village that day. And, from that day to this, it has been declared that the "Long-nosed Cow" causes water to recede, and is a fighter of the Flood Dragon.

Very probably, Tellers of Old Tales could add many more stories to prove their legend. And most of them would not be verification for a Western mind. But if the mind already believes that the Dragon brings the flood, the mind must have its Flood Dragon fighter. And when rains bring floods that carry boats, villages and folk off into a water-roaring void, or loosen the mountains into landslides that slide off and leave no safety in high places, there is indeed a mind-terror by day and by night. Is it strange that experience, super-natural to mortals' normal knowledge, gives the mind hope of aid in Immortals' help? When all was lost by flood and fear, was it not Undying Hope's flicker that sent to people two beasts to fight for them; their "One-horned Beast" and their "Long-nosed Cow"?

Old Lady: "Tell me, little girl, what kind of clothes does pussy wear?"

Little Girl: "Clothes?"

Old Lady: "Yes, clothes. Does she wear wool? Does she wear feathers?"

Little Girl: "You poor lady, ain't you never seen a cat?"—**Midland Target.**

Puzzle Box

ANSWER TO—PARAGRAPH WITH TANGLED WORDS. No. 5

"Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn."

—John G. Whittier

CURTAIN THESE WORDS. No. 56

1. He — his son. Then took his (3 off) — of horses and drove to the mineral spring at —.
2. They were — on a very high (2 off) —, and were all at — how to get down.
3. They played near the —. He cried (2 off) — as he drove — the next hole.
4. They marched — from the old — just — a showy parade.
5. He was the — whose — was winning the race for (2 off) —.
6. When the — arrives, tell him to (2 off) — the shoes for our — also for —.
7. He — with pride when she said, "How (2 off) — you look, (2 off) — are proud of you." —**A. M. S.**

MINISTERIAL RELIEF

We have had a very delightful visit to the Classis of North Carolina, speaking on the work of our Board and preaching in 19 Churches in 15 days.

In Lexington on Tuesday evening, the two congregations united in a union service in Dr. Leonard's Church. Rev. A. O. Leonard brought a large number of his members to the service; members from the brick Church in Rev. C. E. Hiatt's charge attended the service in the Mt. Hope Church, while members from St. Mark's were present at the service in Burlington. Other congregations united and the attendance during the week in all the Churches was most encouraging.

No other Classis in the Church is showing such a steady increase in membership, and no other Classis devotes so much time to the preaching of the Gospel.

In some other Classes the Committee on Evangelism decides to advance by having a retreat, reading a few papers, having prayer and then they surround the banquet board at a feast and rest for several months before having another retreat. In one Classis we heard a minister say, "Our work on evangelism is a farce." In North Carolina Classis the ministers exchange pulpits, help each other and have regular preaching services ten days or two weeks in all the congregations. Instead of seeing how little they can do, the one desire of these ministers is to deepen the spiritual life of their people and bring those who have no Church home into the fellowship of the Church.

It seems strange that our consistories do not insist on having a greater effort made to reach those without a Church home. But there are consistories who fear that if the minister confirms too many young people of school age, who cannot contribute to the support of the Church, they might not be able to pay the full Apportionment. In other words, we allow the almighty dollar to stand in the way of the salvation of young people.

But this is not true of the ministers and consistories of North Carolina Classis. They are doing a great work. They rejoice in it, and are justly entitled to the appreciation and congratulations of the entire Church. Yes, we had a fine time in North Carolina Classis!

We call the attention of all to the fact that unless we receive more money on the apportionment before the end of the year, we may have to reduce the amount paid to our relief annuitants. This would be most unfortunate. Help the Board now!

—J. W. Meminger, Secretary



Dr. John M. G. Darms, Secretary

One more NEW CHAPTER: Lynnhurst, Ky., the Rev. Harry W. Baumer, pastor, organized Oct. 24, and will now fellowship with two other chapters in that progressive south-midwestern city. The Kentucky brand of loyalty of our Reformed people is well known throughout the denomination, for that Classis has competed with Philadelphia Classis for first place on the benevolent record of our Church and sometimes Kentucky Classis led the denomination and is doing so now. Since we have had personal contact with these men a few months ago, we are convinced that they have strong qualities of manhood and leadership, which will only be strengthened through the enlarged fellowship with our League. The Bible Class, from which the request for a charter came,

will become stronger and widen its sympathies and program to take in the men who are standing in the wider periphery of the Church, full of equal possibilities of development and leadership. The pastor, who is a conservative progressive and one of our oncoming leaders, sees the value of study and closer, wider fellowship for his men. We hope the men themselves will prove to him that he is right, and that they will be worth more to him and the Church, as they grow in their understanding of the League. The officers are as follows: President, E. B. McDaniel, machinist; vice president, Ira Stinson, boiler-maker; secretary, Edgar Hodges, car builder; and C. J. Page, Sr., maintenance man. Here is a fine combination of iron-workers, mechanics and supervisor, strong, stalwart men, who have abundant energy and can do hard work. That's what the League needs, and we are sure that if these qualities are applied that this will become one of the strong and helpful chapters in the Midwest. Welcome to our growing fellowship!

Our first chapter at St. Peter's, Lancaster, Pa., the Rev. James E. Wagner, pastor, has again set a good example to the League. This chapter will conduct the Kingdom Roll Call after thoroughly studying the budget and needs of the local Church and denomination and has challenged every man in the Church to join them in this enterprise. That's real service.

1,000 letters, with program for 1936 enclosed, have gone forth from the office this week and we hope that through these a better understanding of the aims and purposes of the League may be given to the Church at large. The topics for 1936 seem to appeal strongly to pastors and laymen, who are interested in men's work.

Secretary E. W. Freeman of Chapter No. 2 of Christ Church at Hellertown, Pa., reports on several interesting meetings held recently: Tuesday, Oct. 22, 45 men of this chapter visited the chapter of St. John's Church, Coopersburg, Pa., and heard an excellent address by Mr. Edward Knerr on religion, schools and general conditions in Mexico. At the regular meeting on Oct. 12, more than 30 members of the local chapter discussed the topic for the month: Religion in Education. Facts and figures, dealing with the educational system in America and more particularly with that in vogue in Northampton County, were presented in an excellent address delivered by Asst. County Superintendent Professor R. N. Taylor, who, being an educator, knew how to arouse the interest of the men. Professor Taylor is himself a member of the League. After this meeting refreshments and a spirited game of dart baseball followed. This is one of the most active chapters in the League and sets the pace for others throughout the Church.

The Synodical (Eastern) Committee on the League held a meeting at St. John's Church, Harrisburg, the Rev. David Dunn, pastor, on Nov. 14. Chairman Chas. Freeman, our inspiring leader, presented many plans for the promotion of the League in Eastern Synod. A number of new chapters were announced and definite arrangements made for the Officers' Conference and Men's Retreat to be held at Camp Mensch Mill in August, 1936. The reports on the first retreat were most gratifying and many requests were made for a continuance of this gathering. In the evening the men of Harrisburg met in St. John's Church and heard a splendid address by the Rev. James E. Wagner of Lancaster, Pa., on "A Churchman's Simple Paths to Christ."

Come along and ORGANIZE A CHAPTER and secure YOUR CHARTER this month.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

At Winnebago Indian School

During October, the Indian Field Nurse of the district came to the school to weigh the children. The faculty was delighted to hear that all of the children had gained since the beginning of the school year, some as much as 14 pounds. Early on the morning of Friday, Oct. 25, the boys in the 5th, 6th, 7th and 8th grades were awakened. It was only 5.15, but the boys did not grumble and turn over for another snooze; indeed no! They were to have a **campfire breakfast**. A faint grey on the eastern horizon was just heralding the dawn of a new day, and the slim crescent of the moon still shone brightly in the sky as all tramped happily through the early dew towards the pines. The bonfire blazing, the boys played games to keep warm, while others were still gathering wood. Breakfast was announced by the tempting aroma of fried bacon and eggs, and no one needed to be called. It was a delicious breakfast there under the pine trees beside the river, and you would be surprised to see how a little piece of bacon could produce happy spirits for days to come! Not only did the boys have such a pleasant time, but early Saturday morning the girls gleefully jumped out of their beds to an equally pleasant campfire breakfast.

Dr. Casselman in Sendai, Japan

The Woman's Society of the North Japan College Church in Sendai, Japan, on Sept. 21, 1935, had the privilege of welcoming Dr. A. V. Casselman to its regular monthly meeting, and of receiving from him the greetings of the women of the Reformed Church in the U. S. About 84 women were present and greatly enjoyed the message of our foreign board secretary. At the reception which followed the meeting, many of the ladies enjoyed a personal chat with our genial visitor. They were assured of the friendship and the affection of the women of America for the women of Japan. He told us something of the splendid meeting of the W. M. S. G. S. held at Greensburg last May; he spoke of the fine impression made upon the people of America last year by the message and the lovely personality of Miss Michi Kawai of Japan; he challenged the women to join the women of American Churches in helping to bring the knowledge of Jesus to all the world. With a beautiful reference to his own mother, he spoke of the influence and power of womanhood and motherhood. His message spoken in English was ably interpreted into Japanese by Rev. Y. Akaishi, pastor of the College Church. Mrs. Schneder, president of the society, who had recently been ill, was present, and all were glad to see her. Mrs. Fuse presided, offered a helpful prayer, and introduced the speaker. Plans are being made and material prepared for a bazaar to be held in November.

The program for the meeting of the W. M. S. of Philadelphia Classis, held Nov. 12 at Mt. Hermon Church, Philadelphia, was brimful and overflowing with many good things. A cordial welcome was extended by Mrs. Johnson, president of the Mt. Hermon Society, with added greetings from Rev. D. F. Singley, pastor loci, who wished for all those present a mountain-top experience in the day's meeting such as the disciples had on the Mount of the Transfiguration. There were 31 Churches represented by the 185 delegates. At the morning session, Dr. Helen W. Cole, a representative of the Bureau of International

Peace, gave a very enlightening address on "International Relationships". "If the women of the nations are friends, the men will not fight," she said. Mrs. Jennie Griffith, of the Interdenominational Union, spoke on "United Women Pioneering". Mr. Edward Jurji, a former teacher in the American School for Boys in Baghdad, spoke at the afternoon session of his land and its history. With all the inspiring messages of the day, a note of disappointment came at the close of the meeting when Dr. DeLong, treasurer of the Board of Home Missions, related some of the hardships endured by the home missionaries. Many of these burdens could be made lighter if all the Churches would meet their obligations.

Inspirational, as well as interesting and peppy in every detail, was the **Guild Institute of Lancaster Classis**, held in Fourth Church, Harrisburg, Saturday afternoon and evening, Nov. 2, with a banquet as an intervening feature. 226 people enjoyed this banquet, while more than 300 were registered at the sessions. Unique Japanese favors were used. An oratorical and a song contest were held, both of which proved very interesting. The judges for the oratorical contest were: Mrs. J. N. Herber, president of Woman's Church and Missionary Federation of Harrisburg; Mrs. John McKelvey, leader of Young People's work of the Methodist Church, and Miss Lillian Graeff, Sec. and Pub. of the Missionary Department of the Evangelical Church. The judges for the song contest were: Mrs. J. N. LeVan of Salem, Harrisburg; Mrs. Vallercham, Penbrook, teacher of voice, and Mrs. H. Busey, a voice teacher.

The pageant, "Pentecost of Youth", was presented, and the play, "The Missionary Clinic", was humorous and carried a fine message. A peppy roll call was enjoyed, to which every Guild responded with a song, cheer or skit. A beautiful Candle Light Service was held in the Church after the banquet. This service portrayed the Eternal Light as the Light of Christ which was given by the Apostles to the present day. A number of the Classical W. M. S. officers and Eastern Synodical officers were present to enjoy this inclusive program.

The **G. M. G. of First Church, Carlisle**, sponsored a successful presentation of "Twilight and Stars", the playlet by Mr. Ben Stucki, on Friday evening, Nov. 8. The offering of \$9, which was received, will be used to purchase Christmas gifts for the children at the Neillsville Indian School.

Did you know that there are more than 20 mission Churches among the Hungarians of our Church here in America that are self-supporting today? These all have fine buildings and fine congregations to worship in them. Groups of young people are here, who are already thoroughly American and who fill responsible positions. Still our Home Mission Board is helping others of these Hungarian Churches?

Did you know that our Church is now, since the merger, represented in practically every State in the Union, and our preachers are preaching the Gospel in the English, German, Hungarian, Czech, Japanese and Indian languages? Thus our Home Mission activities reach from Canada to the Gulf of Mexico, and from the Atlantic to the Pacific, and they are bringing the privileges of the Gospel to many men, women and children and helping to build a more "Christ-like World"?

AN EXERCISE IN THANKSGIVING

This is the open season for that chilling statement, "What have I to be thankful for?", so suggestive of a lack of real thought on the whole subject. With a thought that a series of periods of a student group's discussion on this stage in our development in prayer may be helpful I have ventured to share the following.

Thanksgiving, while not the earliest stage of prayer, ought to come in before

one gets very far. It is a natural reflection, a setting one's thinking in reverse after thinking of the many things we all enjoy but do not provide for ourselves. We found it both interesting and profitable to start with the beginning of a new day and enumerate for ourselves all the things which we enjoy daily, and for the most part without thinking of them as blessings at all, light, a roof over our heads with heat and clothing to make us comfortable, a broad series of human groups bringing our fruit, bacon and eggs and milk to our breakfasts, all of which speak of literally thousands of persons who are daily serving us, and back of all are series, as in the case of bread, like flour, the mill, soil, the tiller, the rain, and sunshine and frosts, and finally we are brought face to face with "God from whom all blessings flow".

Thus far, we have been thinking of groups, aside from our own home folks, i. e., God's agents in bringing us the countless blessings of any civilized community, yet for many of us all taken for granted without the least sense of gratitude, or joy in the hymn of harmonized labors which combine to bring all of this about.

But what of parents and friends, and beauty, and nature, and our fellowship in God and the Church set apart for this? Certainly they did not just happen. Far from it. Yet without a little occasional pause and thought who thinks of them as other groups of His outpouring stores?

One might go on almost indefinitely, but why not ask ourselves about our mental attitudes toward God and all His agents who have done and are doing all of this for us? Is it possible for anyone to accept such a stream of joyful blessings without any emotion? In fact, does not a series of things naturally follow? (a) A sense of gratitude; (b) a cheer in thinking of all the kind helpfulness all about us indicative of His life and spirit in men,—yet a challenge not to get the habit of being unconscious of this gratitude; (c) a challenge to express this sense of joyful gratitude.

Here again there are many branches. The very stones must cry out if our lips continue to be dumb, but this is not all. "Say it with flowers", so hackneyed, is a hint, but only a hint. Why not with candy, or cake, or a smile, or a song, or a hand clasp, or a gift thought out to just fit the tastes and needs of each of us,—like the things Mother prepares for the son or daughter coming home for Thanksgiving Day or Christmas, for Mother knows how. Even the prodigal's Mother was credited with knowing that her son enjoyed roast veal "like Mother makes". In fact, is not the art of thanksgiving to know and fulfil the wants and tastes of the one we want to thank?

There are a great many other stages, but there is room for but one other. Think of the three persons whose meeting means most to you. Note how all of them are kind, thoughtful of you and your wants, and express it not once, or occasionally, but habitually. Here's the challenge of it all. To get the habit of thoughtful service, not as a duty, nor to relieve embarrassment on our part, or to keep from being bothered, or to do "the daily kind deed", but for the sheer joy of it. This is living at its best. "The Lord loveth a cheerful giver", certainly cannot be thought to be limited to money, or even gifts of financial value, but of all human relations where outpouring service is concerned, and how much all of us miss in life until we get the habit of this outpouring service.

This is why we used the above title, for this calls for much exercise, but accomplishing this is arriving at the real art of living.

—Clayton H. Ranck

40TH ANNIVERSARY IN BUFFALO

Zoar Church, Buffalo, N. Y., Rev. John H. Bosch, pastor, had the privilege of celebrating its 40th anniversary Oct. 6-13.

Extensive preparations had been made and the two former pastors were invited to take part in the observance. They are the Rev. William Bollman, now serving a Church near Kiel, Wis., who was the pastor for over 20 years and its organizer, and the Rev. F. W. Engelmann, now of Boston, Mass., who served the Church for 14 years. The present and third pastor, the Rev. John H. Bosch, has rendered faithful service for over 5 years.

The congregation has an interesting history. It was organized in a vacant store, two doors from the present location, with 40 persons, of whom 3 are still members and were present at the 40th anniversary. At that time the territory was not yet thickly settled and therefore offered an opportunity for growth. In later years foreigners settled in the vicinity, mostly of the Catholic faith, causing the membership to become scattered over a larger territory. The beginning required great sacrifices on the part of the pastor and people. At first the congregation worshipped in a small chapel. When the membership increased the present edifice was erected. This had been artistically decorated and new chandeliers took the place of the old, the latter a gift of the Bauer family, in memory of their parents, who were among the charter members. The basement, used for Sunday School and other meetings, had been painted and other improvements were made by the men, thereby saving to the congregation several hundred dollars.

A whole week was devoted to the celebration. On Sunday, Oct. 6, the congregation observed Holy Communion. Because of the illness of the pastor, this had to be administered by the Rev. A. A. Meussling of Salem Church, a former student of the congregation. The pastor had regained his health sufficiently to be present for the other meetings.

Various societies had arranged for the evenings from Tuesday to Friday. Undersigned could not be present on Tuesday evening because of a funeral in his congregation, but arrived for the Wednesday evening congregational banquet, with members of his family. About 230 persons were present. The Rev. Mr. Bollmann and wife were present for the Tuesday evening meeting. The greetings were most pleasant. There were many familiar faces. Others had grown to manhood and womanhood, and again others were entirely new faces. It was self-evident that both former pastors should have some part in these meetings.

The main service was held on Sunday, Oct. 13. First the Sunday School met and was addressed by the two pastors. This was followed by the main service, in which the Rev. Wm. Bollmann spoke in the German language, calling to the attention of the large audience some of the early history of the congregation and the sacrifices which had to be made. He was followed by the undersigned, who spoke in the English language on "The Joy of Thanksgiving".

The evening service again brought out a large audience. The Evangelical and Reformed Churches of the city were represented. Greetings were brought by the President of West New York District of the "E" group and the President of West New York Classis of the "R" group. Also the President of the Ministers' Association of the Evangelical and Reformed Churches of Buffalo spoke. At the close the two former pastors had a word of encouragement and well wishes for the future of the congregation, and the pastor read a number of communications of congratulation, as it was likewise the 40th anniversary of his ordination to the Christian ministry. The freewill offering amounted approximately to \$100. This brought to a close a well arranged program and celebration and gave courage to the pastor and people to put forth continued efforts for the building of God's Kingdom.

—F.W. Engelmann

AFTER TWENTY-FIVE YEARS

The Twenty-fifth Anniversary Program of First Church (Japanese), San Francisco, Calif., contained many items of interest to our Church constituency. The services were held on Oct. 27. Rev. S. Kowata, a son of the congregation and pastor since 1925, presided at the Young People's morning worship service and at the anniversary service held at 2 o'clock. The morning service marked the first official worship of the Young People's congregation recently organized in commemoration of the twenty-fifth anniversary. Miss Carrie M. Kerschner, executive secretary of the Woman's Missionary Society of General Synod, delivered the address. The Young Peoples Choir, appearing for the first time in gowns, rendered several anthems. At the anniversary service, congratulatory addresses were made by representatives of various Japanese organizations, the sermon was delivered by the Rev. Mr. Mori, organizer and pastor from 1910-1925, while messages were brought by Miss Kerschner, missionary teacher from 1914-1919, and Rev. Edward F. Eymeyer, D.D., missionary from 1922-1924, representing respectively the Woman's Missionary Society and the Board of Home Missions of General Synod.

Other features of the program included an anniversary banquet and a motion picture "I Am the Way," depicting the life of Jesus. Former members were present in large numbers while others sent messages of congratulations as did Dr. Charles E. Schaeffer of the Board of Home Missions and Mrs. F. William Leich, president

of the Woman's Missionary Society of General Synod. Both of these messages were read.

We bespeak for this congregation an era of continued success under the able leadership of its energetic pastor and the group of young people so deeply interested in their Church.

WORLD FELLOWSHIP

(Continued from Page 2)

problem with which the human race is confronted is treated somewhere in this volume and usually from a variety of points of view. Obviously a sympathetic reading of this volume and its use as a book of reference offers an excellent safeguard against provincialism in one's religious and ethical outlook. To recognize that life is a unitary system and that science, economics, politics, and government, all come within the domain of religion and must be conditioned by religion if they are to be effective implements of justice and progress, marks a tremendous advance over the dogmatism which still hampers organized religion.

The editor, Mr. Charles Frederick Weller, has done a very able piece of work in organizing the volume, condensing many of the addresses, and arranging the subjects in logical order. The minister who recognizes the necessity of being *en rapport* with the best thought of the day on all subjects of world interest will find this book far more satisfying, original, and suggestive, than the best volumes of contemporary sermons.

of the gates and walls of the city. This survey of the desolate ruins of Jerusalem showed Nehemiah the magnitude of his task. He decided upon instant action. He assembled the people and submitted his plan. In glowing words, he described the desolation of the city, God's manifest providence in leading him thither, and the King's remarkable interest and favor. The response to his stirring appeal was unanimous. The people said, "Let us rise up and build".

Leadership is both a gift of God, and a task for men. Leaders are born. There must be latent in them a certain fire and force that no training can supply. But leaders must also be made. The training of leaders is one of the greatest tasks of every age. There are always "walls that are broken down, and gates that are consumed with fire".

Today the call for leaders, trained and true, is peculiarly urgent. Evil tidings come from many quarters. In every sphere of life constructive leadership is required. Ancient bulwarks are falling, and sacred temples are tottering.

The home, we are told, is in a sad plight. Men are neglecting its obligations, and destroying its foundations. Similar criticism is heaped upon our schools and colleges. They develop muscle and mind, but not Christian manhood, critics aver.

This chorus of lamentations swells in volume and vehemence when we come to business, amusements, and politics. Some of our critics would have us believe that there is no honesty in business, no purity in pleasure, and no righteousness in politics. Even the Church has its violent and virulent critics. Thus the evil tidings that came to Nehemiah at Susa, come to us multiplied and magnified.

No one will deny that there is much truth in these doleful reports. But men who agree on the facts, may differ radically in their attitude and action.

Some will regard these evil facts as symptoms of a decay that will end in destruction and death. Only the sword of the Judge Eternal, on the Last Day, will bring deliverance and salvation. Such men may join Jeremiah in his tears and prayers and lamentations, but they will not follow him through deserts and difficulties to rebuild Jerusalem. They may watch and pray for the coming of the New Jerusalem, but they expect it to come by magic out of the heavens above.

Others will diagnose our modern evils as the symptoms of a sin that will most certainly destroy us, unless we are delivered from its guilt and power. But they believed that Christ came expressly and precisely for this purpose. His name shall be called Jesus, because "He shall save His people from their sins". They have an indomitable faith in the power of His gospel to achieve that great salvation.

Certainly, Nehemiah belonged to the latter class, and we need men like him for our leaders. His qualifications for leadership are reducible to two supreme traits. He was a man of heroic faith, and he had a capacity for hard work.

He saw a new Jerusalem, where the discouraged residents saw nothing but ruins and rubbish. And he labored with an inflexible will to turn that splendid vision into substantial reality. We, too, need men of faith, who can see "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband". But they must be workers as well as seers. They must help to fulfil their dreams, like Nehemiah. They must add purpose to their prayers. Such men will lead us to victory.

II. The Helpers. There was a magnificent response by the people to Nehemiah's challenge. That is an instructive item of our lesson. It becomes all the more impressive when contrasted with their indifference and despair before the arrival of this inspiring leader.

The city had lain in ruins for over a

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday in Advent

Dec. 8, 1935

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Nehemiah 4:6-21

Golden Text: The people had a mind to work. Nehemiah 4:6.

Lesson Outline: 1. The Head. 2. The Helpers. 3. The Hinderers.

Today we continue our study of the restoration of the Jewish colony in Jerusalem. The chronology of this obscure era in the history of Israel is very uncertain. But two figures stand out clearly against a confused background. They are Ezra and Nehemiah. Both were constructive religious reformers. Our previous lesson dealt with Ezra. Now the character and career of Nehemiah form our topic.

The life of Nehemiah is a refutation of the popular theory that a man is the helpless creature of his environment. Born in exile and reared far from the land of his fathers, he was intensely patriotic. And amid the corruption of the Persian court he kept his religion undefiled.

We know nothing of the early life of Nehemiah. When he appears upon the stage of history he holds the exalted position of royal cupbearer. As such, he was the constant companion and trusted friend of the King. Then, one day, a deputation of Jews from Palestine arrived at Susa, the capital. They were led by Hanani, and they reported the desolation of distant Judah to their influential kinsman. They had undertaken a difficult and dangerous journey to appeal for help to the most powerful Jew in the Persian empire.

Their mission was a success. Nehemiah wept when he heard the sad tidings of

Jerusalem. Then he prayed fervently to the God of his fathers. Directly, with royal permission, he organized an expedition to Judah. He renounced the luxury and ease of his high position at Susa in order to tread the thorny path of a reformer.

I. The Head. When King Artaxerxes granted Nehemiah's request "to go unto the city of my fathers' sepulchres that I may build it", he appointed his cupbearer governor of Judah, with full authority to rebuild the devastated capital. A military escort accompanied him, and royal letters commanded the assistance of Persian officials.

When the expedition reached Jerusalem, Nehemiah began a task whose full historic significance it is difficult for us to estimate properly. It may be said, without exaggeration, that he saved the Jewish colony from disintegration and destruction. The rebuilding of the city, its subsequent reformation and repopulation, opened a new era in the political and religious life of the Jewish people.

Nehemiah possessed rare talents for leadership. His unselfish devotion to a lost cause was matched by the energy of a self-made man, and by the sagacity of a courtier. The man who wept and prayed at Susa, became the prudent, practical, persistent man of affairs in Jerusalem. That is made manifest by his plan of operation.

The first three days he spent in quiet observation. He did not plunge headlong into a task whose conditions and difficulties he understood imperfectly. He took time to study the situation, and he sought to establish friendly relations with the leading men of Judah. He invited them to his house, and entertained them hospitably. Thus Nehemiah anticipated our get-together dinners, by many centuries.

Then, on the night of the third day, he made a thorough personal inspection

century. Its physical desolation was a symbol of the spiritual and moral state of its inhabitants. Their hope had died, and their faith was in decline. They seemed doomed to extinction or to absorption by the surrounding pagan peoples. It seemed utterly impossible to arouse energy and enthusiasm in such a degenerate and apostate colony for an enterprise calling for self-denial and hard work.

But Nehemiah performed that miracle. The entire city went to work. Priests and people labored together to rebuild Jerusalem. Undaunted by difficulties and undismayed by opposition, they persevered until their great task was finished.

The secret of this splendid achievement lay in inspiration and organization. First, Nehemiah infused his own valorous faith into the hearts of the people, until they, too, saw the new city with longing and hope. Then he directed their energy and enthusiasm into practical channels. Forty-four working squads were organized, and each one was given a definite task. When opposition arose, some were assigned to military duty, while the rest labored. Thus inspiration and organization transformed a discouraged and divided community into a cooperative body of enthusiastic builders.

The same miracle has been performed again and again. Cities become corrupt and content. Reform spasms fail so often that men begin to despair of civic righteousness. Then comes the man of the hour. Under his inspiring leadership an invincible army of workers and voters is organized, and the forces of darkness are routed. Churches may languish and await their burial with patient and dull resignation. Then comes a man of vision and work, of faith and faithfulness, of prayer that begets purpose, and, lo, a dead body is transformed into a living spirit.

The world is full of potential helpers of all good causes. They can be mustered into service. They helped to defeat the commercialization of the Sabbath in our recent election. They are now helping the Welfare Campaign in many of our communities. But these prospective helpers must be inspired and organized. Organization without inspiration is a machine without steam. Inspiration without organization is a soul without a body. Soulless machines and disembodied spirits are equally impotent and useless.

III. **The Hinderers.** This lesson comes close to our experience, again, in its graphic portrayal of opposition. Every Nehemiah must face men who seek to hamper and hinder his work.

First came Sanballat and his crew, who jeered "these feeble Jews" for attempting to rebuild their ancient capital. But their malicious taunts merely caused the workers to redouble their efforts. Then contempt changed to hatred. The surrounding peoples, Samaritans and others, formed a conspiracy to destroy Jerusalem. But Nehemiah's military preparations were so effective that the threatened attack never came.

The severest trial came from within. Some of the workers became discouraged. The task seemed too vast for their strength. And certain towns sent urgent messages to their men at work on the walls to return for the defense of their own homes. But Nehemiah overcame all obstacles, and every opposition. He used tact, and he manifested great executive ability. His surest defense, however, was prayer. And he acknowledged humbly that "God had brought their counsels to naught".

Modern helpers of God, whatever their sphere of labor, must expect similar opposition. Ridicule and hatred will assail them from without. There is a type of modern culture, so-called, that looks with amused contempt upon the "feeble faith" that seeks to reconstruct the world by the foolishness of preaching the gospel. And there also is organized wickedness

that fights secretly and openly against the establishment of the Kingdom of God. But far more dangerous than these outside forces of opposition are strife, selfishness, and feebleness of faith within the household of faith.

Like Nehemiah, we need tact, energy, and vigilance to overcome opposition. But, above all, we must have constant recourse to our unseen ally. It is God, working in us and through us, who will ultimately confound all His enemies.

CHRISTIAN ENDEAVOR TOPIC

Rev. Charles E. Schaeffer, D.D.

Dec. 8—Types of Missionary Workers. Acts 8:5-8; Eph. 4:11-13.

A missionary is one who is sent. The first missionaries of the early Church were Paul and Barnabas. But they were soon followed by others, such as Silas and Mark and Timothy and Titus. At first the work consisted principally of preaching, but soon other types of ministry were added, so that when Paul wrote his letter to the Church at Ephesus he mentions at least five different types of missionary workers, viz.: apostles, prophets, evangelists, pastor and teachers. These have not materially changed during the centuries which have intervened. We do not speak of these Christian workers today as apostles and prophets, but we do have evangelists, pastors and teachers. The missionary work has somewhat changed due to changed conditions and circumstances throughout the world. The missionary work is one great enterprise, but for the sake of administration we divide it into two major fields, known as Home Missions and Foreign Missions. Now let us first look at the types of missionary workers in the Home field.

1. **Ministers.** These are sent forth to organize congregations and preach the gospel to the people whom they can reach. Their type of ministry is not very different from that which any other minister carries forward. Instead, however, of being wholly supported by one local congregation which he serves, the missionary pastor receives either the whole or a part of his support from the Church at large.

2. **Sunday School Missionaries.** These are men and women who are interested primarily in establishing mission Sunday Schools. They usually precede the regular pastor, and oftentimes the Sunday School becomes the nucleus from which the organized congregation takes its start. Sometimes these Sunday School missionaries remain and work out a program of Christian education for the congregation. They might then be called "Teachers" and educational directors.

3. **Social Workers.** A great deal of Home Missionary work is done in the slum sections of our big cities or among underprivileged people, especially among the mountaineers, migrant groups and foreign speaking populations. These social workers concern themselves with the physical as well as the spiritual needs of the people to whom they minister.

4. **Deaconesses.** These are usually pastors' assistants who are engaged in visiting the people of the parish, who very often serve as nurses in homes and hospitals and minister to the sick and needy.

5. **Kindergarten Teachers.** These workers set up kindergarten schools for little children and bring the children into the life and work of the Church.

6. **Colporteurs.** These are itinerant preachers and workers who go from place to place distributing Bibles and pamphlets and other Christian literature giving information to the people. Sometimes they travel around in automobiles and preach the gospel from their cars which are their pulpits. Sometimes they conduct street meetings or gather the people into public halls and seek out every opportunity to deliver their message to those who should hear and heed. From this large variety of

workers in the Home field it is evident that here we have a many-sided activity; these workers become all things to all men if by any means they may save some.

Now let us consider the types of workers in the Foreign field.

1. **Evangelists.** The foreign mission work is carried on along three major lines, emphasizing the evangelistic, the educational and the medical phases. The first of these types of work is conducted by the so-called evangelists. At the first all the foreign missionaries were evangelists. They went everywhere preaching the gospel. For several years the missionaries usually devote themselves to the study of the language of the country in which they labor. Then they go forth to preach. They take from the number of their followers suitable men and women who become "native evangelists", and thus they spread the gospel in non-Christian lands.

2. **Teachers.** It soon became evident that if any non-Christian country was to be Christianized it was necessary to train a native ministry. Thus schools and colleges and seminaries were established. This type of work required a great number of workers. Many of our missionaries in the foreign field are engaged in educational work. They teach language, mathematics, music, business and the higher branches, including theology.

3. **Medical Missionaries.** In many foreign lands the science of medicine has made very little progress and so the missionaries have established hospitals and dispensaries which employ a staff of physicians and nurses. These workers look principally after the physical needs of the people. Many people accept Christ as a result of their being healed by the medical missionaries.

4. **Industrial Missionaries.** These workers apply themselves more especially in teaching the natives farming, carpentering and other industrial arts. The idea inspiring this type of work is that life is a unit and that very often the heart of people can be reached through their daily toil, and that as the temporal condition of people improves they will become stronger and better Christians.

These are a few of the types of missionary workers who labor at home and abroad. All of them deserve our wholehearted support. They are our representatives in these varied fields of missionary endeavor. Through them, as our agents, we extend our efforts into all these areas of life and service. This is not alone their work. It is our work, it is the work of Christ and of the Church of which we form a part. They are doing it for us and consequently we must be vitally interested in them and in the work they are doing. We must not allow them to struggle and suffer without us doing all we can to encourage and support them. This large host of missionary workers has always been the vanguard of the Christian Church. It has been the pioneer of the Christian religion in this and in other lands. The spread of Christianity round the world is the result of the many-sided labors of the missionaries who counted not their lives dear unto themselves but who staked their all in a great adventure for Christ and the Church.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Rev. Henry E. Gebhard, Supt.

We cannot begin to express our gratitude to the various Needle Work Guilds that are sending us so many useful garments for our children. Persons, not directly engaged in the handling of our supplies, cannot realize how dependent our children are on these excellent donations.

The Bethany Choir attended Church services at the North Heidelberg Church on Sunday, Nov. 10.

The grade children rendered a pageant "The Pied Piper of Hamelin" in our Auditorium on Wednesday evening, Nov. 13. It was enjoyed by all.

At no time has our Board of Managers shown so much concern for the financial problems of Bethany as they are doing this Christmas season. A special committee is planning a program to raise funds, but until those plans are revealed, may we ask your earnest prayers in behalf of our children.

While the business world is introducing Santa Claus to the public, the 253 children at Bethany have begun to sing the Christmas carols. The Christmas sea-

son means so much to the Bethany children, not only due to the story of the Christ Child, but the spirit of the Wise Men which provides for the Home during the coming year.

The Christmas Appeal has been sent out to the pastors, Sunday School Superintendents, and secretaries of Consistories by the special committee composed of Rev. J. N. LeVan, D.D., chairman, Paul Wagner, Esq., Dr. Gardner Sayres, Milton Warner, and Ira S. Reed.

Last year 34 children did not receive Christmas gifts from their relatives and friends; others received very little, and had to be presented with gifts from the general supply received from the Churches. A number of these children will be remembered, while others who received gifts last year will receive nothing. For this reason, we urge Churches to send their gifts to the Home and leave it to the judgment of the matrons to see that all are remembered at Christmas.

BOOK REVIEWS

The Challenge of Matthew's Gospel, by C. A. DeBruin. Published by the Zondervan Publishing House. Price \$1.50.

The author states that it was his privilege to teach the Gospel of Matthew in a mission school in India and that he values the Gospel next to the Gospel of John. He opens the volume by a study of the Temptation. The book is divided into three parts: Part 1 deals with the Beatitudes and a few passages of the Sermon on the Mount. Part 2 relates itself to the central portion of the Gospel, including the parables in the 13th chapter of Matthew, the Great Confession and a few other parts. Part 3 bears on the sayings of Jesus during His last week, the parables of the Virgins, the Talents, the Last Judgment, and the tragedy of the Cross. The author sees in the Gospel high ideals that are challenging. The book brings to our attention these ideals with a summons to attain unto them.

—P. J. D.

Prayers for Young People, by Richard K. Morton. Cokesbury Press. 146 pp. 75c.

This little manual of prayers written by the pastor of the First Congregational Church, Rockland, Mass., should be helpful to young people and leaders of youth in the preparation of worship services in the Church School, Young People's Society, camps and conferences, etc. The author has succeeded rather well in framing what might be the aspirations of youth's better self, as the young people themselves might express themselves in public prayer. Occasional typographical and grammatical or rhetorical errors do not seriously subtract from the usefulness of the collection which is classified into the following groups: Prayers of the Christian Life, for Special Church Occasions, for Young People's Meetings, for Students, for Business and Professional Workers, for Summer Camps and Outings, for Summer Schools, for Conferences. The book is attractively printed and bound, size 4½ x 6½ inches, and contains 120 prayers.

—A. N. S.

This Way Out, by Paul Hutchens. 275 pp. \$1. Wm. B. Erdmans Publishing Co.

This is a story of love and mystery, an interesting character study and a revelation of the transformation of a man through his contact with a Christian woman.

—E.

Story Talks for Boys and Girls, by Simeon E. Cozad. Round Table Press. 220 pp. \$1.50.

The 63 talks published in this volume represent a selection of the choice items from a long series of Sunday morning children's sermons by the writer in his Church at Lawrence, Mass. It is not hard to sit down and read from first to last without stopping, and one can imagine that they won the attention and interest of the children when they were spoken. They are decidedly on the child's level and in the language of childhood and for the most

part avoid the preacher's temptation to theologize and indoctrinate. A very valuable feature is their classification under 7 heads—stories from lives of famous people, special days of the Church and national year, everyday life stories, etc. They are very brief—from 3 to 5 minutes—and preachers who have done this sort of thing will find helpful material in them, while others who are without experience can get some valuable clues.

—A. N. S.

Doran's Ministers Manual for 1936, compiled and edited by Dr. G. B. F. Hallock. 638 pp. \$2. Harper & Bros.

This is the 11th annual volume of this handbook of suggestion and inspiration which is so greatly appreciated by religious leaders. One wonders that the author is able to keep the standard so high.

—E.

The Origin of Religion, by Dr. Samuel M. Zwemer. 256 pp. \$2. Cokesbury Press.

The Professor of the History of Religion and Christian Missions at the Princeton Theological Seminary, and long time missionary to Bible Lands, gives us here a fascinating study, together with a wealth of material that is quite remarkable. As one would expect from the author, the finality of Christianity is helpfully contrasted not only with the primitive religions of the past but with the best of the great living religions today.

—L.

Philosophical and Biblical Reflections on World Peace, by John Bovenkerk. Zondervan Publishing House. Price 35c, paper cover.

The author belongs to the A-Millennial School and as such places the bodily resurrection at the end of the age. His interpretation of wars and rumors of wars does not differ materially from that of the Pre-Millennialist. Pacifists are called humanists who seek to bring about a warless world by means of peace conferences, relying merely on human effort. God is the God of war as well as of peace. Jesus is presented as a warrior rather than a pacifist. Wars will continue unto the end of time, until such time when God will send peace. One is familiar with this kind of teaching. The peculiar thing among Fundamentalists is the divergence of opinions prevalent among them on things which they call fundamental. There are a medley of voices making themselves heard on a subject of this kind, with little general agreement among them.

—P. J. D.

The Shepherd King, by John Clover Monsma. 268 pp. \$2. Zondervan Publishing House.

This is a romance of Abraham and the ancient Near East which will be enjoyed by many who appreciate historical novels. The life of the great patriarch is vividly pictured and Biblical events are treated with reverence. It is a good story.

—E.

Life Began Yesterday, by Stephen Foot. Harper & Bros. 175 pp. \$1.50.

The author, before and after the World War, engaged in the oil business and now Headmaster of Eastbourn College in England, means by the title of his book that life for him began when he met the Oxford Group and became part of it. Out of a thoroughgoing acceptance of the Group's principles he of course writes not only sympathetically, but enthusiastically, and indeed convincingly. Only at spots does the neutral reader feel a twinge of cynicism. For the most part one feels that this is simply Christianity taken in earnest and wonders why it should have to wear any other label. It is the most cogent *apologia* for the movement that this reviewer has seen. After testifying to his own experience the author deals with the working of the Group's principles of absolute honesty, purity, unselfishness and love in the spheres of family, education, international, industrial and social life, and also with its effect upon the Church and the use of the Bible. After an imaginative chapter written as of 1980 reviewing its revolutionary effects on the life of the world, the book closes with a brief personal challenge to the reader which has all the fervor of the old-fashioned revival appeal.

—A. N. S.

The Power to See it Through, by Dr. Harry Emerson Fosdick. 248 pp. \$1.50. Harper & Bros.

Many of our readers will cordially welcome another volume of sermons by the great preacher of Riverside Church, New York. Here the problems of contemporary life and religion are discussed with courage, insight and eloquence, and Christianity today is pictured through the mind and heart of a man who is universally recognized as standing in the succession of the major prophets. Who would not want to own for study a book containing 25 such sermons as this?

—L.

Special Day Sermons (with worship outlines). 330 pp. \$2. Cokesbury Press.

Drs. William H. Leach and J. W. G. Ward have gathered here a series of unusually helpful and practical discourses for the special days of the Church year and of the nation. This would be an especially fine gift for your pastor.

—E.

Luke the Evangelist—A Study of His Purpose. Wilfrid L. Hannam. Abingdon Press. pp. 238. \$1.50.

With so very many studies of the Gospels with numerous comparisons, it is refreshing and very illuminating to be asked to forget for the time being that there are any others and to study with the author the third Gospel and let it speak to us. This would not be so profitable were we not led in this study by a most interesting and original student who not only knows his Luke, but all of the others. A scholar who is willing to keep in a narrow

channel and like a narrow chimney make it draw one's interest and attention in a most fascinating and suggestive way, e. g., "Let us first of all consider an interesting problem in domestic economy; and here womenfolk have a better right to be heard than Doctors of Divinity! . . . If Luke is speaking exactly when he says that 'His parents went every year to Jerusalem', what did Mary do with her lengthening family while she was away? Were they distributed among her friends and relatives, or did the humble pair discover that the most inexpensive and least anxious way to manage was to take their brood with them? Much depends upon that seemingly trifling point. . . . Jesus was the eldest child, and if year by year He had visited Jerusalem with His parents, by the time He was 12 years old He had become familiar with its streets and byways, and knew His way about as any intelligent youngster would learn to do." Now try to forget the problem he has opened in this new way if you can. This is but a single example of the way this author brings one right up against things and makes them live. It is so simple, yet so scholarly. Both in method, for it is instructive, and in the materials, the writer puts one very deeply in his debt.

—C. H. R.

The Collapse of Cotton Tenancy, by Chas. S. Johnson, Edwin R. Embree and W. W. Alexander. University of North Carolina Press. 1935. 81 pp. \$1.

The appalling revelations of conditions in the cotton belt presented in this little volume are summarized from the results of a field survey conducted under the auspices of the U. of N. C. Institute for Research in Social Science and the Social Science Department of Fisk University, but its findings are supported also from many previous reports. The picture is one that justifies its characterization as "our greatest social humiliation". Tenants in the cotton belt are of three groups—(1) those who hire land for a fixed rental to be paid in cash or crops, (2) share tenants who furnish equipment and animals and rent for a fixed percent of the crop they raise, (3) share-croppers who have nothing but their labor and rent the land for a still smaller per cent of the crop and out of it pay for the use of tools and animals, seed and fertilizer. The latter two groups comprise nearly all of the farmers in the Old South and it is among them that the dire conditions prevail, conditions that are as bad as, or worse than, slavery.

Living conditions are frightful; families are economically subservient to the landlords, and the general tone of the tenant population is hopeless. The depression and the recovery program that followed in recent years have aggravated rather than alleviated the situation, and the committee feel that the only way out lies along lines of mechanization of farm procedure and a system of government service agencies to place the farmers on their own land and to counsel them in an intelligent and constructive agricultural program. The book is enlightening out of all proportion to its size. —A. N. S.

The Great Battle and Our Glorious Victory, by M. Bordin. Zondervan Publishing House. Price 25c, paper cover.

This little book aims to interpret the Book of Revelation in accordance with the views held by the Pre- and A-Millennialists. An A-Millennialist differs from a Pre-Millennialist in that he extends the thousand year period over the whole New Testament dispensation, and denies by this that it is a period of the latter days. To him the Millennium is a thousand years instead of the thousand years. The A-Millennialist believes the bodily resurrection will come at the end of the age rather than during the Millennium.

—D.

Of the many books reviewed in this issue, probably none is more artistic than **Christmas**, the American Annual of Christmas Art and Literature, published by the Augsburg Pub. House, Minneapolis. It would indeed be difficult to conceive an inexpensive gift that is more beautiful in form and content than this volume of 68 pages and cover, sold at \$1. If anything, it is lovelier than ever. —P.

THE BEACON UNITS IN RELIGIOUS EDUCATION

I. **The Life and Religion of the Early Hebrews**, by Emily F. Ellis. pp. 48. 60c.

II. **Making a Better Neighborhood**, by Thelma J. Burdick and Josephine Gifford. pp. 29. 60c.

III. **A Dramatic Service of Worship—How It Grew**, by Catharine M. Conradi. pp. 40. 60c. All by the Beacon Press.

How universally we agree that arithmetic is taught ever so much better by the very simple process of making each figure represent some definite object or objects. Teaching by this method is so natural that one would expect everyone to do it as naturally as do the really great teachers. Yet how hard it seems to be for some of us to use our materials in this way. Perhaps we are afraid of becoming irreverent. Anyhow, here are splendid studies with actual groups. Each takes up the most minute steps in the process and makes it an actual part of life instead of some abstraction. Even an old teacher finds himself reading through the entire series, forgetful of the fact that he is being taught. Whether, therefore, a teacher of younger or older people wishes to learn the rare art of being concrete but not commonplace, here are gems that cannot be studied too carefully, for they are done with consummate skill and only after having mastered a great mass of materials worked out by other teachers. But best of all, one finds himself setting about doing such things, not only for the sake of his group, but because real living just demands that one do so. The other studies in the series which are promised in the near future will be awaited with interest, although the three here noticed are sufficiently varied to help one grasp the great principles such an approach calls for.

—C. H. R.

The Basic Beliefs of Jesus, by Bishop Paul B. Kern. 247 pp. \$2. Cokesbury Press.

Here are 7 illuminating chapters in a most rewarding study of the assumptions behind the life of Jesus. Bishop Kern ranks among the great preachers of the South, and it is not difficult to see why, after one has read this book. It is more than a scholarly exploration of the personality and purpose of the Master; it is indeed a study of the practical issues of every-day life, with Jesus as our Pioneer and infallible Guide. If you want to know how our Saviour can lead our generation into security, here is a volume worth studying.

—L.

The Christ of Anglo-Israel, by W. W. Waller. Published by Meador Publishing Co. Price \$2.

The author is a layman. He expresses his desire to impart the Truth. The first part is historical and the latter deals largely with the form and manner of the Second Coming of Christ. The main task of the author is to prove that the Anglo-Saxon nations comprise Israel of old. Israel is carefully distinguished from the tribes of Judah. Israel was in captivity, but the tribes were not lost. The gathering of the tribes of Israel was consummated in the Norman conquest, 1066 A. D. Jacob gave a special blessing to Joseph, and the two sons of Joseph, Ephraim and Manassah, are represented among the nations by Great Britain and the United States respectively. The Irish are the

descendants of the tribe of Judah where the House of David took root.

The author finds the United States alluded to in the prophecy of Isaiah, 18:1-3. The prophet refers to the land beyond the rivers of Ethiopia, which country then comprised Northern Africa. Going westward from Ethiopia the nearest land across the Atlantic Ocean was the U. S. Again the prophet refers to the land of rustling winds and this prophecy finds its fulfillment in the rustling wings of the airplanes in any part of our country. Israel is to be a separated people, but this prophecy has been fulfilled only partially because our immigration was not properly restricted.

According to the author, the Anglo-Saxon people are to fulfil the Israelitish destiny. This Anglo-Israel literature dates from the year 1840. Sometimes we are bored when we read detailed prophetic utterances which are made to fit in with New Testament incidents, but here we have Old Testament prophecy finding its fulfilment in the present-day map of the world. The prophets and some kings of Old Testament times had a vision of the English-speaking people through whom the final consummation of things shall come. At the time of Christ's Second Advent in about 250 years, the Anglo-Saxon people will discover their identification with Israel. Then all nations will be subject to Anglo-Israel. I suppose a student of the Bible should be conversant with the various schools of thought, and from the viewpoint of giving information the book is valued.

—P. J. D.

Ships of Pearl, by F. W. Boreham. 288 pp. \$1.75. Abingdon Press.

One of the miracles of modern literature is the fertility of this great Australian preacher. This is about the 28th published volume of his sermons and addresses. He tells us that it is a heterogeneous collection of casual studies which contains impressions gathered in the luxurious and irresponsible hours in which he seems to have monopolized the sunshine, together with the impressions gleaned in those graver moments in which, pursuing the serious business of living, he has rubbed shoulders with his fellowmen. Readers of Boreham will need no praise of this book.

—E.

The Philosophies of Father Coughlin, Four Sermons by W. B. Riley, D.D. Zondervan Publishing House, Grand Rapids. 58 pp. Paper.

The author, who is pastor of the First Baptist Church, Minneapolis, declares that this series of 4 sermons, commenting on the radio utterances of Father Coughlin, departs from his established policy of preaching "Christ and Him Crucified". Under the pressure of current economic and political problems he ventures this excursion into the themes, "Congress or Christ?", "Gold or God?", "Dole or Endeavor?", and "Communism or Christianity?". He does not take issue with the radio priest as categorically as the reader might expect, and as his hearers evidently expected, if one may read between the lines of the later sermons. Indeed, he is in agreement with a great deal of the priest's philosophy, and in some of his main contentions he grants that Father Coughlin would endorse his position. The chief urge which prompts his utterances seems to be the emphasis on trust in divine help rather than in human effort. The sermons are hardly above average, certainly not as great as the themes which they are to develop, and at some points the economic outlook is obviously limited, as, for example, in the third sermon, where the preacher's absorption with the prevalent indolence of large numbers of the unemployed obscures a true vision of the problem of the willing and industrious millions. The theological background is decidedly conservative.

—A. N. S.

A Man in Christ, by James S. Stewart, M.A., B.D. Harper & Brothers, New York. Pages 327. Price \$2.50.

The title of this book refers to St. Paul. He is the "Man in Christ". The aim of the author is to ascertain from a fresh study of the Pauline literature "the vital elements of St. Paul's religion". His book, thus, may be called the spiritual biography of the apostle. The writer, it may be added, is an English pastor in the active ministry, favorably known to students as joint-editor of Schleiermacher's "The Christian Faith".

The endeavor to give an account of Paul's personal religion is by no means an easy task. It involves problems that have been, and still are, controversial. It requires sound scholarship in various fields of knowledge, and more than that, it demands personal insight into the nature of Christ's redemptive ministry.

Beyond question, Paul was primarily a religious genius, not a theologian. His dominant aim, as a writer, is to tell the wondrous story of his salvation. Yet in the telling of that story of God's redemptive love, manifested in the person and work of Christ, the apostle, of necessity, dwelt upon many other matters, ethical and theological. Sound historical exegesis has robbed Paul of the somewhat dubious honor of having been the first "systematic theologian" of Christianity. But it has also established the fact that his biblical writings are the seed-bed of many diverse doctrines of sin and salvation. It contains the germinal suggestions that in subsequent ages were elaborated into several speculative systems of theology, each of which claimed Pauline sanction and apostolic authority.

The success of the undertaking essayed in this volume, therefore, demands the disentanglement of Paul's personal religion from the other elements, more or less incidental and extraneous, that have been wrought into the fabric of his writings. It calls for the separation of the wheat from the theological chaff of sonorous systems that bury genuine Paulinism beneath a mass of scholastic speculation.

Our author has met these requirements convincingly and satisfactorily. He has thus added a significant volume to the ever-growing library devoted to the interpretation and appreciation of the greatest trophy of Christ in the apostolic Church. The contents of the book were first given, as a course of lectures, to the faculty and students of New College, Edinburgh. Its essential message, which is timeless, fully deserves the wider hearing made possible by the printed form.

The value of the book as a convincing exposition of Paul's religion is due to the author's choice of the right clue to an understanding of Paul's religious experience. That clue is the apostle's faith-mysticism. The central theme in his writings is Union with Christ. Everything else, including Justification by Faith, is derivative, and, in a sense, secondary in Paul's thought. The decisive fact in his radical religious experience was that by faith he knew himself "to be in Christ", and, thus, "to have the Spirit".

It is at this point, according to Mr. Stewart, "that the Barthian theology has left itself most open to attack" (p. 149). Repeatedly he pays high tribute to this movement; sometimes, one feels, in exaggerated terms (e. g., on p. 123, where the "supreme service" of the Barthian school is spoken of as "the deliverance it heralds from the morass of subjectivism in which much recent religious thinking has wallowed").

But the author is well advised in his radical disagreement with Barth at this vital point. "If the awe of a human soul lying prostrate at the feet of God, 'the wholly Other', is essential to religion, the joy of the soul which is taken into fullest and most intimate communion with God in Christ is no less religious" (p. 149).

—Theo. F. H.

Lesson Commentary for Sunday Schools, 1936. Edited by Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, Philadelphia, Pa. Price \$1.75. 316 pages.

The Lesson Commentary for 1936 is one of the outstanding commentaries for use in the Sunday Schools. The editors deserve praise for their expositions. There are three changes this year in the use of the Improved Uniform Lessons of the Educational Commission of the International Council of Religious Education in order to have the studies, "The Last Supper", "Jesus in Gethsemane", and "Jesus Crucified", appear immediately prior to Easter. These changes will appeal to the so-called Churchly Churches so far as the Church Year is concerned. Rev. Paul I. Morentz is a fortunate contributor for "Helps from Hebrew Sources". The Bible text used in this volume is that of the American Standard Edition of the Revised Bible. This commentary is a decided help to any Sunday School teacher if he wants to get a real practical lesson plan, with the lesson text interpreted, and then wishes suggestions to apply the truths for every day living. The material is well chosen, timely in every way, plainly put, comprehensive to any thoughtful student. We recommend it without any reservations. We even use it ourselves in our family, and are glad to say so.

—G. R. P.

The Service Hymnal, also Devotional Hymns. Both of them are issued by the Hope Publishing Co., Chicago.

The Service Hymnal, containing 500 hymns, has been compiled for general use in all services, the Church, Sunday School, etc. The table of contents shows how thoroughly the generally used topics are included. The following topical order is observed: Worship and Praise, God the Father, Jesus Christ the Saviour, The Holy Spirit, The Holy Scriptures, The Church, The Christian Way of Life, The Kingdom on Earth, Death and Immortality, Miscellaneous Selections. There are also 65 pages of Responsive Readings, and 6 well-arranged indexes. The book contains many old and familiar hymns and tunes. **Devotional Hymns** is intended for use in all services of the Church, but is specially for the Sunday School and Young People's meetings. There are 310 hymns, 30 responsive reading, and 7 pages of indexes. Both books are well bound, cloth covered, and with good, clean work from the hands of the printer and the binder.

—A. M. S.

Adventures for Happiness, Dr. S. Parkes Cadman. Macmillan Co., 1935. Price \$1.90.

This latest volume from the pen of Dr. Cadman is, in several respects, the crowning achievement of his literary career. As a widely read and widely traveled minister, a sound scholar, a pioneer in radio broadcasting whose phenomenal following remains constant through the years, and as one of the most brotherly spirits imaginable, Dr. Cadman, whom somebody has described as an institution rather than an individual, has, in this book, served us the cream of his wisdom about life. In 15 glowing chapters, and with an argument and persuasiveness which gathers and grows, he tells us of the possibilities of happiness, the various interpretations and cross currents of happiness, and portrays its relationships with Government, Health, Work and Wages, Love and Domestic Life, Friendship, Imagination, Music, Literature, Art, Social Service and Religion.

Needless to say, the distinguished author makes all ages and culture pay tribute to his thesis and desire, with the result that his allusions and quotations constitute a golden treasury. Like Powys, who has but recently written on the same subject, Dr. Cadman finds fruitful springs within

Nature, in his own highly disciplined senses, and in that awareness to the beautiful and the best which is the authentic mark of culture; but, unlike Powys, he finds and reveals the purest and only abiding springs of happiness to be in religion. For Dr. Cadman religion is the supreme reality of human life, because it has the greatest realities to express.

—H. D. McK.

This I Can Believe (An Outline of Essentials of the Christian Faith), by Alfred Grant Walton. 256 pp. \$1.50. Harper & Bros.

The fundamental problems of our holy religion are here discussed in a simple and appealing way by the pastor of the Tompkins Avenue Congregational Church, Brooklyn. It is written to meet the practical difficulties of the ordinary man who is seeking a well-balanced and satisfying conception of religion. We commend this book to your thoughtful study. It may well be made the basis for study in young people's discussion groups and in Bible classes.

—P.

I Discover the Orient, by Fletcher S. Brockman. 211 pp. \$2. Harper & Bros.

A most revealing document by one intimately identified with the life of the Orient, especially of China, for a quarter of a century. A most successful missionary, he became one of the founders of the Y. M. C. A. in China, and later was responsible for the administration of the work of the Y. M. C. A. in China, Japan, Korea and the Philippines. This book shows the author to be one of our outstanding Christian statesmen. It is one of the great missionary books of recent years.

—E.

The Bible in Our Day (A Symposium). 184 pp. \$1. Oxford University Press, New York.

The American Bible Society issues annually a message by an eminent American clergyman for the use of pastors in their observance of Universal Bible Sunday. In this little book are gathered seven of these messages by such distinguished ministers as Charles F. Wishart, Charles E. Jefferson, James I. Vance, Albert W. Beaven, Walter R. Bowie, Abdel R. Wentz, and Lynn Harold Hough. All lovers of God's Word will find this a most valuable little book. Its message is both timely and timeless.

—L.

History and Interpretation in the Gospels, by R. H. Lightfoot, Professor of Exegesis in the University of Oxford. Harper & Brothers, New York. Pages 236. Price \$3.

The book consists of the Bampton Lectures for 1934. This lectureship has been in existence since 1779. A noble company of scholars have clothed it with the luster of fame. One expects great things of a volume bearing the imprint of Bampton.

This latest addition to a long series of notable books does not disappoint one's high expectation. It ranks worthily with the best of its forerunners. It is impossible to review a book of this type in these columns. One can merely mention it, and recommend it warmly to ministers who do not suffer their intellectual interests to be quite snuffed out by their practical routine.

The book is confined almost wholly to a study of the gospel according to St. Mark. Its distinctive feature is the new approach to the meaning and interpretation of the gospel narrative according to the principles of *Formgeschichte*, the latest phase in the history of New Testament science. So far as I know this scholarly volume is the first attempt by an English exegete to apply the method of *Form Criticism* to the interpretation of our earliest gospel. That fact alone should recommend the book to our clergy, for this new method, in reverent hands,

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—Theo. F. H.

The Epistles of Paul to the Thessalonians—An Exposition, by Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary. Price \$1. Pages 101.

Dr. Erdman's commentaries on Paul's Letters speak for themselves. They have met with general satisfaction. They make a popular appeal. They are really practical. Here there are practical problems of life. An attempt at solution is made in these timely expositions. And these expositions throw light in the spheres of the spiritual and the divine. There is here a missionary appeal as well, and those with a missionary passion will be glad to add this commentary to their libraries. The same transforming power of the first century which Christ shared with the primitive Church is still in this world of confusion and endless complexes. What we need today is to restore the faith in the future universal triumph of the Master's cause. A careful use of these expositions will quicken the student's interest in the analogous relations of the days of the Thessalonian Church and the Church today. A word to the wise in regard to this book should be sufficient. The Board of Christian Education will supply you with a copy at the price of \$1.

—G. R. P.

Wonderful, Counsellor, by Hugh F. Frame. 320 pp. \$2.50. Harper & Bros.

This is still another study in the life of Jesus, and it is dedicated to one "who has been a member of the Church for 15 years, and who still wonders what Christianity is supposed to be". When Leslie D. Weatherhead says of a book that "it is the most original, stimulating, provocative and helpful book that he has read for some time", there will be a good many of us who will not feel like asking any further questions. Moreover, the "British Weekly" says that "to the bewildered mind and the benighted soul this book ought to be as a light shining in a dark place, and that is about the highest praise that can be given to any book". It is the author's purpose to remind us that Christianity deals with life and shows us how to become alive. Not only is it a way of living, it is the only way. Jesus is pictured as a Master training His "apprentices" to live. "Perceiving and Practising the Presence of God", "A Few Fundamental Rules of Living", and "Why Jesus Was Crucified"—these are some of the themes which are considered in the most practical possible way. Here is a book that deserves wide reading and serious study.

—E.

Descendants of George Philip Duddra or Doddler. A family record compiled by the Rev. Wm. B. Duttera, Ph.D., Salisbury, N. C.

In the preparation of this record, Dr. Duttera, has given evidence of much patient research and earnest labor. The ancestral origin of this family is traced to Geo. Philip Duddra, who was born in Europe, settled in Pennsylvania and lived to a ripe old age. His death occurred in Frederick Township, Philadelphia Co. (now Montgomery Co.). He was identified with the Reformed Church during the early years of its history in the U. S. As an officer of the Falkner Swamp Reformed Church, he signed a letter to the Reformed Church in N. Y., asking for the ordination of John Ph. Boehm to the Christian ministry. As an elder of the Skippack congregation, he signed a paper authorizing George Michael Weiss to proceed to Europe to collect money for the Reformed congregations in Penna. The descendants of this early settler, who are now scattered over the U. S. spell their names in 35 different ways. A number of ministers of the Reformed Church have been

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descendants of Geo. Philip. The compiler of this family record, Dr. Wm. B. Duttera, and Dr. Ray H. Dotterer, a faculty member at State College, Pa., belong to the later generations.

—A. M. S.

The Person of Christ, by L. W. Grensted, M.A., D.D. Harper & Brothers, New York. Pages 292. Price \$3.

Many of the readers of religious book notices are doubtless familiar with The Library of Constructive Theology that is being published under English auspices. It is a great series, critical in the best sense, and therefore constructive. Every one of the half-dozen volumes published so far is a credit to English scholarship, and a gain for theology.

Canon Grensted's book, the latest in the series, fully maintains its reputation. The author is the Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford, whose former writings have made him well known in our land. More recently he has become closely identified with the Oxford Group (Buchmanism).

The quickening touch of that remarkable movement is clearly felt in every chapter of Professor Grensted's presentation of The Person of Christ. It determined his aim, and it controlled his discussion. Instead of giving us another text-book on the Incarnation, he has written a book that is throbbing with the Living Christ, with the reality of His gospel and its relevancy for the renewal of human life.

The author is fully aware of the problems involved in an adequate theory of the Person of Christ. Rarely have these intellectual and metaphysical problems been discussed with greater insight and appreciation than in certain parts of this book. But it is faith in Christ, not formulae about Him, that concerns the author.

Our shelves are crowded with books on the Person of Christ. Quite recently Emil Brunner's massive and masterly The Mediator was made available to English students by a good translation. No comparison can fairly be made between that profound theological treatise and Grensted's brilliant work. They represent different types, both of which have their place in the theological world. But there are but few of the latter type, and there is none that excels Dr. Grensted's presentation of the Person of Christ in power and persuasiveness. As a book that will clear the vision and quicken the faith of men in Christ, the volume is highly recommended. As a presentation of faith that will lead to an understanding of the incarnation of God in Christ, this book is an apologetic for Christianity that will command the respect, at least, of every sincere searcher after ultimate truth.

—Theo. F. H.

What Is This Christianity?, by Edward S. Woods. Harper & Bros., 1935.

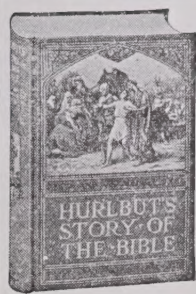
Most of us who have been going to Church for years will no doubt feel at first thought that we know what Christianity is. But if we were asked to define it we would probably find that each of us would give a different definition, and the definitions would all be rather vague and indefinite. To all such folks this little book by the Bishop of Croydon will come as a real help. Dr. Woods describes and defines Christianity from six different viewpoints, and each of his viewpoints reveals our religion both as a relationship between the individual and his God and between the individual and his fellow-man. The book is written in an engaging style which, while easy to read, does not fail to convey the author's thought and meaning. What is this Christianity? It is an event, an experience, a fellowship, an adventure, a society and a victory, says Dr. Woods. Possibly it is expecting too much to expect Christianity to be all of these things to all people, but one cannot help but wish that it could be so, and what a change it would bring about if Christianity were just one of these things for each of us!

—Melville Hugh Way

Finding the Way, by Robert Harris Gearhart, Jr. 141 pp. \$1.75 cloth, \$1 paper. Association Press.

It is indeed true that we cannot have too many lives of Jesus. As Prof. Van Dusen says: "Whatever its limitations, each of these lives of Jesus adds some fresh insight, reveals some hitherto undiscovered secret of the oft-told story." In this little volume we have another study of real value. The author has, for 13

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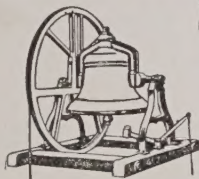
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—L.

The Hebrew Heritage, by Charles W. Harris. The Abingdon Press. Pages 370. Price \$2.50.

How does the study of Religion fare in our American institutions of higher learning? That is an old question, but it never loses its interest and importance for those who believe that religion, to say the least, is a vital aspect of human experience, and that the neglect of it in the training of our future leaders is fraught with dire consequences. Moreover, the question assumes added significance in view of the rapid and radical changes that are taking place in the curricula of our colleges and universities. In many schools the academic sails are being trimmed under the pressure of financial distress. In others, the course of the educational craft is changed to meet the requirements of our

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changing social order. What will happen to the study of Religion in this curricular flux? Will it be crowded out of curriculum or reduced to a meager elective? Or will it be given an academic recognition commensurate with its importance, and co-ordinate with that of other vital elements of a liberal education?

The book under review is a reassuring answer to these disturbing questions. Its author is the head of the Department of Religion in Lafayette College, Easton, Pa., and the chaplain of the institution. The students of this old Presbyterian school may be congratulated upon the privilege

of gaining their knowledge of the facts of religion, and their insight into its meaning, from so wise and competent a teacher as Professor Harris.

At best, the teaching of religion in our colleges is a difficult job. The typical undergraduate manifests no consuming desire, notwithstanding his Christian birth and breeding, to become intimately acquainted with a topic that is generally regarded as dull, and quite superfluous for a successful academic career. But it would be unfair and untrue to seek the cause of this prejudicial attitude of students in the so-called "materialistic and atheistic spirit" that is supposed to pervade our higher institutions of learning. Too often, the true reason may be found in a teacher who lacks the mental discipline and competence requisite for the teaching of religion, or in a textbook that completely ignores the contributions of science and research to our knowledge of its genesis and growth.

This book by Prof. Harris belongs to a

different species. He calls it "A Study of Israel's Cultural and Spiritual Origins", and the contents of the volume fully justify its sub-title. It is "not another book on Hebrew religion nor a history of the Hebrew people", though, of course, it does unfold the historical panorama of the origin and development of the people of Israel in the light of modern knowledge. But the real purpose of the book is to lift the making of this unique nation out of its traditional isolation into the setting of that larger world of which Israel formed so rare and rich a constituent part.

Every chapter of the book reveals the author's wide and sound scholarship, and his discriminating judgment in matters problematical. Withal it is written in such simple English that its usefulness is by no means restricted to college classrooms. It deserves a place in the Sunday School library, and in the pastor's study. Every intelligent layman would find it richly rewarding.

—Theo. F. H.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Fifty persons were saved in a shipwreck of the freighter Silverhazel, Nov. 13, after a 4-day battle in raging waters in San Bernardino Straits, near the Philippines. Two are dead and two are missing.

Peaceful relations of the United States and a "closer fellowship" among individuals were cited by President Roosevelt, Nov. 12, in proclaiming Nov. 28 as Thanksgiving Day.

Jean Batten, the 25-year-old girl flier from New Zealand, landed at Natal, Brazil, Nov. 13, completing a 1,281-mile flight from Dakar, Senegal, in 13 hours, 15 minutes. She is the first of her sex to fly alone across the South Atlantic. From Lympne, England, where Miss Batten originally started, the elapsed time was 61 hours, 7 minutes to the moment her plane was visible over Natal. Mrs. Anne Morrow made the flight with her husband on a flight from Africa to Brazil in 1933. French and German mail planes cross this ocean regularly.

Cairo, Egypt, was a scene of rioting Nov. 13 as thousands of students observed "National Independence Day". As the result of the anti-British demonstration in Cairo, Tanta and Beni, two are dead and 88 injured.

Low basic one-way passenger rates on Western railroads have been permanently adopted, according to the chairman of the Western Passenger Association. Since reduced fares traffic on these lines has jumped 50%.

The Treasury deficit, Nov. 13, passed the billion and a half mark and reached 46% of the figure forecast for the end of the financial year next June 30. The daily statement, as of the close of business Nov. 11, showed that the government had operated "in the red" to the extent of \$1,509,186,797 since July 1.

Robert V. Fleming, president of the Riggs National Bank of Washington, D. C., who has been first vice-president for the past year, is the new president of the American Bankers' Association. Orval W. Adams, banker of Salt Lake City, was elected second vice-president at the recent meeting in New Orleans. This election carries with it the right of succession to the presidency two years hence. Mr. Adams is a foe of the New Deal.

President Roosevelt gave orders, Nov. 13, to cut Federal expenditures under the 1937 budget by \$500,000,000, less than the newly estimated total for 1936. PWA and other agencies are likely to go as employment tasks are concentrated.

New indictments charging criminal attack were returned against the 9 Negro defendants in the Scottsboro case, Nov. 13, by a grand jury upon which a Negro sat for the first time in 60 years.

The inaugural ceremonies for President Manuel Quezon of the Philippines took place Nov. 15 on the steps of the Legislature Building at Manila. 250,000 persons were present. The new President pledged relentless war on agitators and promised a sound financial policy.

Mrs. Edith Kermit Roosevelt, widow of President Theodore Roosevelt, suffered a broken hip Nov. 14 when she fell in her home at Oyster Bay, L. I.

John D. Rockefeller, Jr., has informed the Northern Baptist Church that hereafter he will not contribute to its unified budget and that his future donations to religious work will be made to "specific projects, chiefly interdenominational or non-denominational in character." Finding emphasis on Church denominations a "divisive force in Christianity", he will limit support now to religious activities that subordinate creeds.

Prime Minister Stanley Baldwin's government has been returned to power for another 5 years as the result of parliamentary election, Nov. 14, in Great Britain.

A proclamation certifying the freedom of the Philippine Islands and the election of officials chosen by ballot in the islands on Sept. 17 was signed by President Roosevelt a few minutes after noon of Nov. 14.

The American Academy of Arts and Letters, Nov. 14, in New York City, honored accomplishment in literature and in stage and radio diction by awarding gold medals, respectively, to Pearl S. Buck, Lynn Fontanne, and Alois Havrilla.

The Noble Prize in physics for 1935 was awarded Nov. 14 to Professor James Chadwick for his discovery of the neutron while working at the Cavendish Laboratory, Cambridge, in 1932. The Nobel prize in chemistry went to the daughter of the Curies and her husband, Professor Frederick Joliet, for their work on radium substitutes.

One of the 5 known autograph manuscripts which Francis Scott Key wrote of the "The Star-Spangled Banner" was sold recently at the American Art Association Anderson Galleries, Inc., for \$5,500.

Texas ended 16 years of prohibition Nov. 15 as Governor Allred signed a bill permitting liquor sales in unbroken packages. The law became effective immediately.

The reciprocal trade treaty between the United States and Canada was signed Nov. 15 by Secretary of State Hull and Prime Minister W. L. Mackenzie of Canada. The ceremony took place in the executive office of President Roosevelt. Mutual tariff concessions on commodities have been granted.

General Badoglio, Chief of the Italian General Staff, has been named High Commissioner of East Africa by Mussolini, replacing General De Bono as commander of the invading army in Ethiopia.

President Roosevelt rejected, Nov. 17, the demand of the Knights of Columbus that his administration act to halt "persecution of religion by the Mexican Government". In a letter the President set forth his refusal to permit the United States to "undertake a policy of interference in the domestic concerns of foreign governments and thereby jeopardize the maintenance of peaceful conditions".

The Agricultural Adjustment Administration has expended \$204,156,727 to date in buying farm surpluses, a survey disclosed Nov. 17. Of this sum about \$187,540,089 has been or will be recovered in cash or is represented by commodities distributed to the needy and unemployed, AAA officials said.

According to a report, North China will set up an autonomous government divorced from Nanking this month. 5 provinces are expected to sign the declaration of independence.

Italy entered, Nov. 18, upon the first day of League sanctions against her with flags flying and with foreign diplomatic quarters heavily guarded.

President Green of the American Federation of Labor, called on industry to stop shipments of war material to Italy and indicated continued trading might cause seamen's strikes.

The United States and Mexico are joining in a more intensive war against insect pests common to both countries as a result of the first international plant quarantine conference held at Harlingen, Tex., Nov. 18.

The New Jersey coast was a dismal stretch of wreckage Nov. 18 after a 24-hour battering by heavy seas and howling winds. Damage will run to several hundred thousand dollars, it was estimated. Two persons were killed.

ITEM ON SOCIAL WELFARE INSTITUTE OF PITTSBURGH SYNOD

At the last meeting of the Pittsburgh Synod the Social Welfare Committee was authorized to set up a Social Welfare Institute. The committee has arranged the following program, to which all ministers and lay people from the "E" group and "R" group are cordially invited. The morning will be devoted to surveying the work done at the Kauffman House, Pittsburgh. Rev. Herbert Beecher Hudnut of the Presbyterian Church of Bellevue will take charge of the tour and conduct a discussion at noon as to the value of such work.

The afternoon will be devoted to an address and forum by Rev. Edward Bleakney of the Mt. Lebanon Baptist Church, on the topic: "The Minister's Place in the Changing Social Scene". Later in the afternoon there will be a tour of the New East Liberty Presbyterian Church. The evening meeting begins at 7 P. M. Speaker, Prof. Clarence Klein of Trinity congregation, Wilkinsburg. The subject of the evening address and forum will be, "The Church Faces the Social Issue".

The afternoon meeting will be held in the Allegheny Branch of the Y. M. C. A., and the evening meeting in the St. Peter's Church, E. E., Pittsburgh. Ministers of the Pittsburgh Synod and the Pittsburgh District have received publicity. Any lay people who are desirous of attending should get in touch with their ministers as soon as possible.